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**BROMSGROVE  
GREEK GRAMMAR.**



45. 478.











THE  
BROMSGROVE  
GREEK GRAMMAR.

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NEW EDITION.

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## P R E F A C E

### TO THE SECOND EDITION.

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THE present edition of the Bromsgrove Greek Grammar has been greatly enlarged, and in some degree remodelled. And though still contained within a small compass, from the closeness of the printing, and the condensed nature of the information, it is not intended for the young scholar only.

The crude-form system, which the Bromsgrove Grammars were the first to introduce in this country, has since their original publication become better known, and has been partially adopted in several educational works. Yet in order to avoid any appearance of strangeness either to Teachers or Learners, the old arrangement of the Eton Grammar has been here retained in the Declensions. Those who prefer it may still call them the A-Declension, the E-Declension, &c., according to the ending of the crude-form. The Syntax, besides much additional matter, contains a very large number of references, selected from the classical Authors most usually read at our Universities, and in the upper classes of Schools. While the copious Indexes will facilitate the use of the Grammar at all times ; and the Index of References especially will be of great use to the Student in reading the Authors, which it contains.

Some faults in the former edition, which were pointed out by a Reviewer in the *British Critic*, have been avoided. The German Greek Grammar of Kuhner, and many other sources of



information have been consulted ; and I am much indebted to an English Scholar and esteemed Friend, who kindly examined the greatest part of the alterations, and suggested many valuable remarks.

The crude-forms of words, and words not really used in the language, have been placed within brackets ; the crude-forms being further distinguished by a stop at the end ; thus, [ταμια.], [κρίζω].

For the use of Beginners an Abridgment of this edition has been published containing those parts of the Etymology which are printed in the larger type.

G. A. JACOB.

*Collegiate School, Sheffield,  
July, 1845.*



# GREEK GRAMMAR.

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## INTRODUCTION.

THE Greek language in its form and structure resembles the Latin ; the student is therefore referred to the Introduction to the Latin Grammar for a general explanation of the system here adopted.

In studying the Greek language, attention must be paid to its different

### DIALECTS.

Every language, spoken by a nation of considerable extent, always exhibits a number of different forms, or *dialects*, in its different provinces ; but in most languages, and especially in modern times, there is one form which is used by all *Authors* of the same country, and which is thence sometimes called the *book-language* ; while the variations of the dialects are used only by the uneducated, or in common conversation. In Greek, however, the principal dialectic varieties have been preserved in writing ; which was probably owing to many of the Grecian states having become locally and politically separated before the language had been much cultivated, and its forms distinctly settled.

The principal Grecian dialects are the *Epic*, *Æolic*, *Doric*, *Ionic*, and *Attic*.

The *Epic* is so called from its being used by Homer and his imitators. It contains those peculiarities which mark the earliest known forms of the language, since it is found in the oldest poets. And while it is mainly *Ionic* in its structure (on which



account it is sometimes called the *old Ionic*), it also includes varieties which do not occur in Ionic prose.

The *Æolic*, *Doric*, and *Ionic* take their names from the three principal tribes or races of the Greeks, by whom they were severally spoken.

The *Attic* was produced by the refinements introduced into the Ionic language by the Athenians ; and though at first used only in Attica, yet, being the most cultivated, it gained a celebrity above the rest. And when Greece was united under the Macedonian monarchy, the Attic dialect became the *court-* and *book-language* of all the Grecian tribes. Hence this dialect has commonly been regarded as the standard of the Grecian language, and the other dialects as deviations from it.

Grecian writers did not always use the dialect of the state in which they were born or lived, but often imitated the dialect of some other author who had obtained a pre-eminence. Thus Epic poets used the *Epic* in imitation of Homer ; Lyric poetry was generally written in *Æolic*, or *old Doric*, in imitation of Alcæus, &c. ; and pastoral poets adopted the *new* or *refined Doric* of Theocritus. In prose, the *Ionic* was for sometime prevalent, until it was superseded by the *Attic*.

The following authors contain some of the best specimens of the different dialects :

*Epic*,—Homer, Hesiod.

*Æolic*,—Fragments of Alcæus, and Sappho.

*Doric*,—Hippocrates, Theocritus.

*Ionic*,—Herodotus.

*Attic*,—Thucydides, Xenophon, the Dramatists, &c.



# ETYMOLOGY.

## § 1. LETTERS.

1. The Greek Letters are twenty-four in number.

FORM.	NAME.	SOUND.
A α	Ἄλφα Alpha	a
B β β	Βῆτα Beta	b
Γ γ	Γάμμα Gamma	g (hard)
Δ δ	Δέλτα Delta	d
E ε	Ἔ ψιλόν Epsilon	e (short)
Z ζ ζ	Ζῆτα Zeta	z (or ds)
H η	Ἡτα Eta	e (long)
Θ θ θ	Θῆτα Thêta	th
I ι	Ἰῶτα Iōta	i
K κ	Κάππα Cappa	k, c
Λ λ	Λάμβδα Lambda	l
M μ	Μῦ Mu	m
N ν	Νῦ Nu	n
Ξ ξ	Ξῖ Xi	x
O ο	Ὅ μικρόν Omīcron	o (short)
Π π π	Πῖ Pi	p
P ρ ρ	Ῥῶ Rho	r, rh
Σ σ σ	Σίγμα Sigma	s
T τ τ	Ταῦ Tau	t
Υ υ	Ὑ ψιλόν Upsilon	u, (y)
Φ φ	Φῖ Phi	ph
X χ	Χῖ Chi	kh, ch
Ψ ψ	Ψῖ Psi	ps
Ω ω	Ὠ μέγα Oměga	o (long)

N.B. Sigma has two small characters, *σ* and *ς*:—the former is used in the *beginning* and *middle* of words, the latter at the *end*; as, *σωστόμενος*. The other characters in the third line of letters are now seldom used.



## 2. The diphthongs are twelve :—

Six are *perfect*, αι, αυ, ει, ευ, οι, ου.

Six are *imperfect*, ηυ, υι, ου, α, η, ω.

*Obs.* The last vowel of every diphthong is ι or υ. In the *perfect* diphthongs the first vowel is short (α, ε, ο); in the *imperfect* ones it is long, and thus nearly absorbs the sound of the second vowel. Yet υι is considered imperfect even with ῥ short, because it begins with a vowel which usually stands last, and αυ is generally reckoned perfect, even when the α is long. ωυ is used only in the *Ionic* dialect. α, η, ω, have the ι *subscript* (i. e. written under), except in capitals; as, Αι, Ηι, Ωι.

## § 2. Pronunciation.

The Greek letters are pronounced by us, as nearly as they can be, like the English; but—

(a) γ is always *hard*, like *g* in *go*; and before κ, γ, χ, it has the nasal sound of *ng*; as, ἐγγὺς (*engus*), Ἀγχίσης (*Anchises*).

(b) ζ should be pronounced like *ds*, rather than *z*; as, τράπεζα (*trapedsa*).

(c) the syllable τι, before a vowel, has the sound of *ti*, not *shi*; as, στρατία (*strat-ī-a*).

*Obs.* 1. The *true* sound of the Greek letters, especially the vowels, certainly differed much from the English pronunciation. The vowels and diphthongs probably corresponded nearly with the following English sounds :—

α	ε	η	ι	ο	υ	ω
father,	valley,	they,	machine,	doll,	rule,	hole.
αι	αυ	ει	ευ	οι	ου	
aye,	out,	deceive,	yew,	boy,	doom.	

Before η and ω were added to the alphabet, ε seems to have had the three sounds of *ēy*, *ēy*, *ee*; and ο those of *ō*, *ō*, *oo*: afterwards η and ω were used for the sounds of *ēy* and *ō*, while *ee* and *oo* were commonly expressed by ει and ου: hence when ε, ο, are lengthened, they often become ει, ου; as, φίλεε, φίλει; λεοντασι, λέουσι: so in different dialects, στενὸς or στεινὸς, πολὺς or πολύς.

*Obs.* 2. The manner in which some Greek letters are expressed in Latin, and thence in English, should be noticed, thus :—

αι becomes *æ*; as, Τίμαιος, *Tīmæus*; (in some words αι or *aj*; as Ἀχαια, *Achaia*; Αἶας, *Ajax*).

ει „ *i* or *ē*; „ Νεῖλος, *Nilus*; Αἰνείας, *Æneās*.

οι „ *æ*; „ Βοιωτία, *Bœotia*; (sometimes *oj*; as, Τροῖα, *Troja*).

ου „ *ū*; „ Μοῦσα, *Mūsa*.

υ „ *y*; „ Βαβυλὼν, *Babylon*; (υ between two vowels; as, Εὐήνος, *Evenus*).



γ (before κ, γ, χ) becomes *n* ; as, *συγκοπή*, *syncope* ; *ἄγγελος*, *angelus*.  
 κ becomes *c* ; as, *Κιλικία*, *Cilicia*.  
 ρ „ *rh* ; „ *Ῥόδος*, *Rhodus*.  
 χ „ *ch* ; „ *Ἀρχων*, *Archon*.

### § 3. The Old Greek Alphabet.

*Obs.* 1. The oldest Greek alphabet had only sixteen letters, brought, it is said, by Cadmus from Phœnicia. This story shows the true origin of the Greek letters, which in their earliest state agreed in *form*, *name*, and *arrangement*, with the oldest letters of the Phœnician or Hebrew alphabet. These letters probably were—

Α Β Γ Δ	Ε Φ Η Θ	Λ Μ Ν Ξ	Ο Π Ϙ Τ
(i. e.) a b g d	he bh gh dh	l m n	o p q t

This old alphabet seems to be divided into four sets—

- (i) a soft vowel, with the three *mediæ* or flat mutes ;
- (ii) an aspirated vowel, with the mutes aspirated ;
- (iii) three liquids, with a sibilant ;
- (iv) a vowel, with three *tenuæ* or sharp mutes.

Of these letters *Ϝ* was called *Bau*, or *Vau*, and afterwards, from its shape, the *Digamma* (i. e. double gamma) ; it seems to have had at one time the sound of *v* or *w*, as well as *bh* ; and it is often expressed by *v* in Latin ; as, *αἶών* (i. e. *aifōn*), *ævum* ; *εἶδον* (i. e. *Feidon*), *vidi*. The letter Ϙ was called *koppa* ; it gave rise to the Latin *Q*.

*Obs.* 2. Many changes were made in this old alphabet.

(a) The letters Ζ, Ι, Κ, Ρ, were added from the enlarged Phœnician or Hebrew alphabet. The letter *η* *sampi* (the Hebrew *schin*), with the sound of *s* or *sh*, was also added, and placed before Τ ; but it afterwards changed places with Ξ, and was finally supplanted by Ξ.

(b) The letter Ε lost its original aspiration, and became Ε-ψιλόν (i. e. unspirated Ε) :—Ϝ, Ϙ, η, were discarded :—Η ceased to be used as a guttural, and the character was employed, first as a mark of aspiration like the Latin *h*, and then as long *e* :—and Θ became *th*.

The letter *Ϝ* seems to have been discarded the last ; and being retained the longest in the *Æolic* dialect, is sometimes called the *Æolic digamma*. It was still in use when the poems of Homer were composed, though lost when they were written ; and it has left traces of its existence in many words.

(c) The letters Τ and Ϙ seem to have been added to supply the vowel and consonant sound of *F* ; the letter υ, especially, is found in many words which once had a *digamma* ; it is called Τ-ψιλόν (unspirated υ), as being without the aspiration of *F*. The letter Χ may also have been added to supply the aspirated guttural Η.

(d) Lastly, the long vowels Η and Ω, Ξ (in place of η), and Ψ, completed the alphabet as it now stands. [See *Donaldson's New Græculus*, p. 98, &c.]

The last changes were not publicly received at Athens, until the year B. C. 403. But the works of older writers were afterwards transcribed according to the more modern orthography.



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Before *η* and *ω* were added to the alphabet, *ε* seems to have had the three sounds of *ēy, ēy, ee*; and *ο* those of *ŏ, ō, oo*: afterwards *η* and *ω* were used for the sounds of *ēy* and *ō*, while *ee* and *oo* were commonly expressed by *ει* and *ου*: hence when *ε, ο*, are lengthened, they often become *ει, ου*; as, *φιλεε, φιλει*; *λεοντισι, λείουσι*: so in different dialects, *στενός* or *στενός*, *πολύς* or *πουλύς*.

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*ει* „ *i* or *ē*; „ *Νεῖλος, Nilus*; *Αἰνείας, Æneas*.

*οι* „ *æ*; „ *Βοιωτία, Bœotia*; (sometimes *oj*; as, *Τροία, Troja*).

*ου* „ *ū*; „ *Μοῦσα, Mûsa*.

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 χ     "   *ch* ;     "   Ἄρχων, *Archon*.

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(i. e.)	a	b	g	d	he	bh	gh	dh	l	m	n	o	p	q	t

This old alphabet seems to be divided into four sets—

- (i) a *soft* vowel, with the three *mediæ* or *flat* mutes ;
- (ii) an *aspirated* vowel, with the mutes *aspirated* ;
- (iii) three *liquids*, with a *sibilant* ;
- (iv) a vowel, with three *tenues* or *sharp* mutes.

Of these letters *Ϝ* was called *Bau*, or *Vau*, and afterwards, from its *shape*, the *Digamma* (i. e. double gamma) ; it seems to have had at one time the sound of *v* or *w*, as well as *bh* ; and it is often expressed by *v* in Latin ; as, αἶδον (i. e. αἶφον), *ævum* ; εἶδον (i. e. φειδον), *vidi*. The letter φ was called *koppa* ; it gave rise to the Latin *Q*.

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(b) The letter Ε lost its original *aspiration*, and became Ε-ψιλόν (i. e. *unaspirated* Ε) :—Ϝ, φ, Ϻ, were discarded :—Η ceased to be used as a guttural, and the character was employed, first as a mark of aspiration like the Latin *h*, and then as long *e* :—and Θ became *th*.

The letter Ϝ seems to have been discarded the last ; and being retained the longest in the *Æolic* dialect, is sometimes called the *Æolic digamma*. It was still in use when the poems of Homer were composed, though lost when they were written ; and it has left traces of its existence in many words.

(c) The letters Ϛ and ϛ seem to have been added to supply the vowel and consonant sound of Ϝ ; the letter υ, especially, is found in many words which once had a *digamma* ; it is called Ϛ-ψιλόν (*un-aspirated* υ), as being without the aspiration of Ϝ. The letter Χ may also have been added to supply the aspirated guttural Η.

(d) Lastly, the long vowels Η and Ω, Ξ (in place of Ϻ), and Ψ, completed the alphabet as it now stands. [See Donaldson's *New Cratylus*, p. 98, &c.]

The last changes were not publicly received at Athens, until the year B. C. 403. But the works of older writers were afterwards transcribed according to the more modern orthography.



### § 4. *Division of Letters.*

Of the letters seven are vowels, α, ε, η, ι, ο, υ, ω.  
The remaining seventeen are consonants.

#### 1. *Vowels.*

ε, ο, are always *short*.—η, ω, are always *long*.  
α, ι, υ, are *doubtful*; *i. e.* sometimes *long*, sometimes *short*.

#### 2. *Consonants.*

(a) The consonants may be divided into *semi-vowels*, *mutes*, and *double-letters*.

The semi-vowels are the *liquids*, λ, μ, ν, ρ; and σ.

The mutes are—1. (*tenues*), soft or sharp, π, κ, τ.

2. (*mediae*), middle or flat, β, γ, δ.

3. (*aspiratae*), aspirate, φ, χ, θ.

The double letters are ζ, ξ, ψ, formed from one of the mutes with *s*; thus—ζ, from δ*s*, or σ*δ*;—ξ, from κ*s* (γ*s*, χ*s*);—ψ, from π*s* (β*s*, φ*s*).

(b) The mutes may also be divided according to the *organs* with which they are pronounced (*lips*, *throat*, *tongue*); and then each *soft* mute has a kindred *middle* and *aspirate*; thus—

π, β, φ, called *labials*, or *p* sounds.

κ, γ, χ, „ *gutturals*, „ *k* sounds.

τ, δ, θ, „ *linguals*, „ *t* sounds.

*Obs.* Of the semi-vowels μ is akin to the *labials*, and ν to the *linguals*. The double-letters are attached to the same organs as those to which their first letters belong.

### § 5. *Spirits or Breathings.*

1. The spirits or breathings are two: the *soft*, marked thus [̣]; and the *hard*, or aspirate, thus [̣̣].

2. The *soft* breathing is the simple pronunciation of a letter, without any exertion of breath.

3. The *hard* breathing is the pronunciation of a letter with an aspiration, or *h* aspirate.

4. Every word beginning with a vowel has either the soft or hard breathing marked over its first letter; as, ὄρος, ἥρως.



5. Diphthongs have the mark on the latter vowel, not on the first; as, οὔτος, εἰμι.

6. The letters *υ* and *ρ* are always aspirated at the beginning of a word; as, ὕδωρ, ῥήμα.

*Obs.* 1. If *ρ* is doubled in the middle of a word, the first has ['], and the second [']; as, ἐρρώσο: but this practice is not always observed.

*Obs.* 2. Different dialects sometimes varied the breathing of a word; as, ἥλιος (*Att.*), ἡελιος (*Ion.*), sun. The *Æolic* and *Ionic* used the aspiration comparatively but little.

*Obs.* 3. Some words may be distinguished by the breathing; as, ὄρος boundary, ὄρος mountain.

*Obs.* 4. The mark ['] is also used to denote a *crasis* (see § 8. a. 2. b.), and it is then called a *coronis*; as, καὶ ἔλεγον, κἄλεγον.

### § 6. Punctuation.

1. The stops used in Greek are the comma [,], the colon [:], the full-stop [.] , and the note of interrogation [?].

2. The apostrophe ['] is placed at the end of a word when a vowel has been cut off; as, κατ' αὐτόν, for κατὰ αὐτόν. (See § 8. 2, a.)

### § 7. Accents.

1. The accents are three, acute ['], grave [˘], circumflex [ˆ].

2. The accent is always marked upon a *vowel*, and in diphthongs on the *latter* vowel; as, αὐτός, οὕτως.

3. The acute and grave are placed *after* the breathing, and the circumflex *over* it; as, οὕτως, ὅς, οὗτος.

### § 8. CHANGES OF LETTERS.

Many changes of letters take place in the declension or composition of words, which make one of the difficulties of Greek grammar. The general object of these changes was Euphony. The rules of Euphony should therefore be well learned.

#### *Rules of Euphony.*

##### (a) Vowels.

1. *Rule i.*—The meeting of many vowels in the same word is avoided, especially in the *Attic* dialect, by contraction (*synæresis*), in which the following principles may be observed;—



(a), The *stronger* sounds absorbed the *weaker* ones.

(b), If two sounds were of *equal* strength, the *first* prevailed.

(c), The vowels and diphthongs may be thus arranged, to show their comparative strength;—

the O sounds, ω, ο, οι, ου.

the A sounds, α, α, αι—equal to—the E sounds η, ε, η, ει.

ι and υ are seldom the *first* of two contracted vowels, and υ is never the last.

(d) Hence in contracting

An O sound prevails over all other vowels, and makes, ω, φ, οι, ου ;

thus, αο, αω, αου, εω, οα, οη, οω, ωα, make ω : αοι, ωι, make φ.

εοι, οϊ, οει, οη, οοι, make οι : εο, εου, οε, οο, οου, make ου.

An A sound prevails over an E or I sound *following*, and makes, α, α ;

thus, αα, αε, αη, make α : αϊ, αει, αη, make α.

An E sound prevails over an A or I sound *following*, and makes η, η, ει ;

thus εα, εη, ηε, make η | εαι, εη, ηι, ηει, make η | εε, ει, εει, make ει.

In nouns, ι sometimes absorbs α or ε *following*, and makes ī (*Ion.*) ; and υ sometimes absorbs α, ε, η, ι, *following*, and makes ū.

Obs. 1. In nouns of the 3rd or O-dec., and after another vowel, εα makes α, not η ; as, ὀστέα-ᾱ, ὀγία-ᾱ. And in Adj. in oos, the ο is lost before η and α ; as, ἀπλόη-ῆ, ἀπλόα-ᾱ.

Obs. 2. The *Ionic* dialect neglects many of these contractions, as it does not object to the meeting of several vowels. The *Doric* contracts some of them differently.

2. *Rule ii.*—When two vowels meet in different words they form a *hiatus*, which is hardly ever allowed in poetry (except the *Epic*), and not always even in prose. The *hiatus* is avoided—

(a) By *Apostrophe*,—by which the vowels ᾱ, ε, ι, ο, are cut off ; as, κατ' αὐτόν for κατὰ αὐτόν.

Obs. 1. The elision of vowels by apostrophe takes place mostly in verse, and only in some familiar words in prose.

Obs. 2. The *latter* vowel is sometimes cut off in verse, when the *former* is long ; as, τύχη γαθῇ, for τύχη ἀγαθῇ.

Obs. 3. In *Epic* verse αι and οι are sometimes cut off.

(b) By *Crasis*—by which two vowels or diphthongs in different words are contracted into one syllable.

In the contractions of *Crasis*, the *latter* vowel prevails over the *former*, and is either *unaltered*, *lengthened*, or *combined*, by the union of the words. Except ε, which is always lost ; thus—

ᾱ, ᾱ = ᾱ	αι, ε = ᾱ	αι, ο = ω	ο, αυ = αυ
ο, ᾱ = ᾱ	ου, ε = ου	ου, ο = ου	αι, ει = α
οι, ᾱ = ᾱ	η, η = η	ο, υ = ου	αι, ευ = ευ
ᾱ, ε = ᾱ	ου, η = η	αι, υ = υ	ω, οι = φ
ο, ε = ου	ο, ι = οι	ου, ι = ου	αι, ου = ου
ω, ε = ω	ω, ο = ω	ο, αι = α	ου, ου = ου



*Obs. 1.* In prose a Crasis is seldom used, except with an article and noun.

*Obs. 2.* Another species of contraction (called *Synizesis*) is sometimes used, both in single words and in two combined. The letters are then left unaltered, but are pronounced as one syllable; as, πόλεως (*polyōs*), μή οὐ (*myou*).

(c) By the Ν ἐφελκυστικόν,—by which ν is added to Dat. plur. and the 3Per. of verbs ending in ε or ι; as, λέουσιν ἐκείνοις; ἔτυπτεν αὐτόν.

*Obs. 1.* This ν belonged originally to the formation of all such words, but was commonly dropped, except when a vowel followed. Hence poets retain the ν even before a consonant, in order to make the syllable long.

*Obs. 2.* Similar to the ν *ephelesticon* is the σ, which is attached or removed in οὔτως, οὕτω, and a few other words. One word, οὐκ, οὐ used κ for the same purpose; and the preposition ἐκ becomes ἐξ before a vowel.

3. *Rule iii.*—In the formation of words, *heavier* forms prefer the *lighter* vowels, and *lighter* forms the *heavier* vowels.

Words become *heavier* by being lengthened, or by having more consonants at the end of a syllable.

Hence, εἰ and ἰ, εὐ and ὕ, οἰ and ῖ, ἥ and ε, are sometimes interchanged; as, ἐρείκω, ἐρήριγμα; πέφρυγα, πέφυγμα; οἶδαμεν, ἴδμεν; κεκόσμηται, κεκοσμέεται.

4. *Rule iv.*—A radical vowel is often changed in different derivatives, especially in monosyllabic Roots having one letter a liquid. The vowels α, ε, ο, are commonly thus interchanged:—the *Present* tense of the verb having ε,—the *2Aorist*, α,—and the *2Perfect* or a kindred noun, ο; as, τρέπω, ἔτραπον, τρόπος. (Comp. the English verb *speak*, *spake*, *spoken*.)

### (b) Consonants.

1. *Rule i.*—The meeting of many consonants is avoided, by dropping one or more of them; unless the combination is softened by a *liquid*, or by γ before another *guttural*; as, τετύφθαι for τετυκσθαι; τέτερμαι for τετερπμαι; but πεμφθεις, τέγξω.

*Obs. 1.* When μ would come before λ or ρ, β was inserted to assist the sound, and the μ was then dropped if no vowel preceded; as ἔμολον, [μολ. or μλο.], μέμβλωκα, βλώσκω; μόρος, [μορ. or μορ.], βροτός, ἄμβροτος.

In the same manner δ, θ are inserted in ἀνέρος, ἀνδρός, and ἄνθρωπος, from ἀνῆρ-ῶψ.

In compounds, harsher unions are allowed; as, ἔκσπονδος.

2. *Rule ii.*—When two mutes meet, they will be of the same kind, both soft, both middle, or both aspirate. Hence—

(a) A radical letter is often changed, according to the syllable added; as, from γράφω, [γραφ.], γραπ-τός, γράβ-δην, γραφ-θείς.



(b) Of two mutes in a word one is not changed without the other ; as, ἐπτά, ἑβδομος, ἐφθήμερος.

(c) When a soft (or middle) mute meets an aspirate, it is changed into an aspirate ; as, κατὰ ἄπτω, καθάπτω ; τίπτε οὐτω, τίφθ' οὐτω. An aspirate, however, is never doubled ; as, Σάφω, καταναεῖν.

3. *Rule iii.*—Two successive syllables seldom begin with an aspirate ; when this would be the case, one of them loses its aspiration, and becomes soft ; as, θύω, τέθυκα for θεθυκα, and so in all reduplications.

*Obs. 1.* When both aspirates are in the root of a word, it is the *first* which is changed ; but it reappears if the second, from any cause, is lost ; as, τρεφω, [θρεφ.], θρέψω ; θρίξ, [θριχ.], τριχός. But *affixes* lose their aspiration in preference to the root, whether they are placed first or last ; as, τίθημι, [θε.], τίθεται for θι-θε-θι.

*Obs. 2.* Both aspirates are allowed to remain—

(a) in verbs, with the passive affixes θην, σθαι ; as, ἐχύθην, πυθέσθαι.

(b) in compound words ; as, ἀνθόφορος.

(c) in adverbs in *θεν*, *θι* ; as, ὁθεν, ὅθι.

(d) in some particular words ; as, θάπτω, τέθαφα ; φημι, φάθι.

4. *Rule iv.*—The *labials*, or *p* sounds, π, β, φ,—

(a) become μ before μ ; as—

λείπω, λέλειμι-μαι ; τρίβω, τέτριμι-μαι ; γράφω, γέγραμι-μαι.

(b) become π before σ, and make the double letter ψ ; as—

λείπω, λείψω ; τρίβω, (τριπ-σω), τρίψω ; γράφω, γράψω.

5. *Rule v.*—The *gutturals*, or *k* sounds, κ, γ, χ—

(a) become γ before μ ; as—

πλέκω, πέπλεγ-μαι ; λέγω, λέλεγ-μαι ; βρέχω, βεβρεγ-μαι.

Yet some words retain κ, χ ; as, ἀκμή, ἔχμα.

(b) become κ before σ, and make the double letter ξ ; as—

πλέκω, πλέξω ; λέγω, (λεκ-σω), λέξω ; βρέχω, βρέξω.

6. *Rule vi.*—The *linguals* or *t* sounds, τ, δ, θ,—

(a) become σ before μ or another lingual ; as—

ἀνύτω, ἤνυσ-μαι, -σθην ; ψεύδω, ἔψευσ-μαι ; πείθω, πέπεισ-μαι.

Yet some retain the lingual before μ ; as, πότμος, ἴδμεν, κεύθμεν.

(b) are lost before σ or κ ; as—

ἀνύτω, ἀνύσω, ἤνυκα ; ψεύδω, ψεύσω, ἔψευκα ; πείθω, πείσω, πέπεικα.

7. *Rule vii.*—The *liquid* ν—

(a) becomes μ before a *labial*, π, β, φ, ψ ; as—

ἐμ-πας, ἐμ-βαίνω, ἐμ-φύς, ἐμ-ψυχος.

(b) becomes γ before a *guttural*, κ, γ, χ, ξ ; as—

ἐγ-καλέω, ἐγ-γενής, ἐγ-χέω, ἐγ-ξέω.

(c) is assimilated before a *liquid*, λ, μ, ν, ρ ; as—

ἐλ-λείπω, ἐμ-μένω, ἐν-νοέω, συρ-ρίπτω.

(d) is lost before σ ; as, μὴν, [μηνσι], μηνσί.

Yet ν is retained in πέφαν-σαι, and a few other words.

*Obs.* When one lingual or liquid (δ, θ, ν, τ) is dropped before σ, the preceding vowel often remains unaltered ; as, μείζων, [μείζον-σι], μείζοσι.



But when *two at once* ( $\nu\delta$ ,  $\nu\theta$ ,  $\nu\tau$ ) are dropped, the vowel is made long; and then  $\epsilon$  is changed to  $\epsilon\iota$ , and  $o$  to  $ou$  (§ 2, *obs.* 1); as,  $\sigma\pi\acute{\epsilon}\nu\delta\omega$ , [ $\sigma\pi\epsilon\nu\delta$ - $\sigma\omega$ ],  $\sigma\pi\acute{\epsilon}\iota\sigma\omega$ ;  $\pi\acute{\alpha}\sigma\chi\omega$ , [ $\pi\epsilon\nu\theta$ - $\sigma\omicron\mu\alpha\iota$ ],  $\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$ ;  $\lambda\acute{\epsilon}\omega\nu$ , [ $\lambda\epsilon\omicron\nu\tau$ - $\sigma\iota$ ],  $\lambda\acute{\epsilon}\omicron\nu\sigma\iota$ .

Yet sometimes the vowel is lengthened though only  $\nu$  is lost; as,  $\epsilon\iota\varsigma$  (for  $\acute{\epsilon}\nu\varsigma$ ),  $\acute{\epsilon}\nu\acute{\omicron}\varsigma$ .

8. *Rule viii.*—No consonant can end a Greek word, except,  $\nu$ ,  $\rho$ ,  $\sigma$ ,  $\xi$ ,  $\psi$ , the two last being compounds of  $s$ . When other final consonants would appear, they are dropped or changed; as,  $\lambda\acute{\epsilon}\omega\nu$  for  $\lambda\epsilon\omicron\nu\tau$ ;  $\tau\alpha\mu\acute{\iota}\alpha\nu$  for  $\tau\alpha\mu\acute{\iota}\alpha\mu$ .

*Obs.* The words  $\acute{\epsilon}\kappa$  before a consonant, and  $\omicron\nu\kappa$  before a vowel, end in  $\kappa$ ; but they, having no accent, may be counted as part of the following words.

## § 9. PARTS OF SPEECH.

The principal parts of speech are three, *Nouns, Verbs, Particles*.

1. Nouns are declined, verbs are conjugated, particles are undeclined.

2. Nouns include *Substantive, Adjective, Pronoun, and Article*.

3. Particles include *Adverb, Conjunction, Preposition, and Interjection*.

4. The parts of speech may therefore be reckoned as *nine*; but interjections are sometimes called adverbs in Greek.

## § 10. NOUNS.

### (i) Numbers.

1. Nouns have three numbers, *singular, dual, plural*.

2. The singular speaks of *one*; as,  $\kappa\rho\iota\tau\eta\varsigma$  a judge.

3. The dual — of *two*; as,  $\kappa\rho\iota\tau\acute{\alpha}$  two judges.

4. The plural — of *more than one*; as,  $\kappa\rho\iota\tau\alpha\iota$  judges.

*Obs.* The old Grecian or Pelasgic language seems to have had no dual; whence it is not found in the *Æolic* dialect, or in Latin.

### (ii) Genders.

1. Nouns have three genders, *masculine, feminine, neuter*.

2. Some nouns are also *doubtful, common, or epicæne*, in their gender, as in Latin.



## (iii) Cases.

1. Nouns have five cases in each number :
  1. *Nominative*,      2. *Genitive*,      3. *Dative*,
  4. *Accusative*,      5. *Vocative*.
2. The nominative is sometimes called *direct*, and the others *oblique* cases.
3. The cases are distinguished by their endings.

## § 11. FORMATION OF NOUNS.

Nouns are formed, as in Latin, by adding *casual-affixes*, or *case-endings*, to the *crude-form* of the noun ; as, μήν month, G. μην-ός, D. μην-ι, A. μήν-α.

## (i) Casual-affixes.

1. The casual-affixes are nearly alike in all nouns.

	SING.	DUAL.	PLUR.
Nom.	Σ, or [no affix]	E	EΣ, or I
Gen.	OΣ, then O or Σ	OIN	ΩN
Dat.	I	OIN	ΣI added to Nom. pl.
Acc.	A, or N	E	AΣ
Voc.	Σ, or [no affix]	E	EΣ, or I

*Obs.* In the Gen. and Acc. *Sing.* and the Nom. and Voc. *Plur.* the *first* affix belongs to *imparisyllabic*, and the second to *parisyllabic* nouns (see § 12. 2).

2. In *neuter* nouns the Nom. Acc. Voc. are alike in all numbers, and in the Plur. end in *a*, except when contracted ; as, ξύλον timber, pl. ξύλα ; τείχος wall, pl. τείχεα (τείχη).

3. In the dual the Nom. Acc. Voc. are alike in all nouns.

4. In the plur. the Nom. and Voc. are alike in all nouns.

*Obs.* 1. NOM. SING. The proper affix for the Nom. Sing. seems to have been Σ ; as, [λογο], λόγος.

(a) Some nouns do not take any affix in the Nom. Sing. ; as, θύρα, μήν.

(b) Sometimes letters are dropped or changed in the Nom. ; as, [λεοντ], λέων ; [ελπιδ], έλπίς.



(c) Neuter nouns, strictly speaking, had no Nom. or Voc. ; but when these cases were wanted for grammatical convenience the form of the Acc. was used. Hence  $\Sigma$  was not added to the Nom. of neuter nouns. For words like *τείχος*, -*εος*, which seem to add  $\Sigma$ , (see § 12, 2, *obs.* 2.)

*Obs.* 2. GEN. SING. The longest and probably oldest affix for the Gen. seems to have been  $\text{IO}\Sigma$ , (the Latin *iūs*), and from this by dropping the  $\Sigma$  the Epic Gen. in *οιο* is apparently derived ; as, *λόγος*, G. [*λογο-ιο*], *λόγοιο*.

With this form many *possessive* pronouns (which correspond in meaning with the Gen.) may be compared ; as, *ποιός*, *cujus*,—*ἀλλοίος*, *alius*, &c.

*Obs.* 3. DAT. SING. The affix for the Dat. seems to be derived from the old Epic Dat. in  $\phi\iota$  or  $\phi\iota\nu$ , by dropping the consonant. The Latin exhibits *three* steps in this change ; as, *ti-bi*, *mi-hi*, *ill-i*.

*Obs.* 4. ACC. SING. The affix for the Acc. may be regarded as AM (Latin *em*), but as  $\mu$  cannot end a word in Greek, it was changed to AN ;—the  $\nu$  being dropped when the crude-form ends in a consonant ; and the  $\alpha$ , when it ends in a vowel. For some apparent exceptions, (see § 12, 2, *obs.* 2.)

*Obs.* 5. VOC. SING. (a) The Voc. is sometimes the same as the Nom. ; as, *φυγάς*,  $\delta$  *φυγάς*.

(b) It more commonly exhibits the crude-form of the noun without any affix ; as, *ταμία*,  $\delta\phi\iota$ , *ρῆτορ*. Consonants which cannot end a word are then of course dropped ; as, *Αἴας*, [*Αἴαντ*], *V. Αἴαν*.

(c) Parisyllabic nouns in *ος*, [*ο*], change the final [*ο*] into  $\epsilon$  ; as, *λόγος*, [*λογο*], *λόγε*. And imparisyllabic nouns in  $\omega$  and  $\omega\varsigma$ , [*ο*], add  $\iota$  ; as, *αἰδώς*, [*αἰδο*], *αἰδοῖ*.

*Obs.* 6. DAT. PLUR. The simplest and perhaps oldest affix for the Dat. Plur. seems to have been IN, added to the crude-form ; as in the pronouns, *ἡμῖν*, *ὕμῖν*.

The other formation, by adding  $\Sigma\text{I}$  to the Nom. Plur., is used without alteration by the *Epic* and *Ionic* dialects, and is only *shortened* by the *Attic* ; as, *κριταῖσι*, *κριταῖς* ; *λεόντεσσι*, (*λεοντσι*), *λέουσι*. The Datives in *αισι* and *οισι* were used by Poets of all dialects.

In neuter nouns the Dat. Plur. is formed as if the Nom. were like the masculine ; as, *τείχος*, *τειχέεσσι*, *τείχεσι*, (as if from *τείχees*) :

*Obs.* 7. ACC. PLUR. The Acc. Plur. might be considered as formed from the Acc. Sing. by adding  $\Sigma$  ; as, *ταμίαν*, (*ταμῖανς*), *ταμίας* ; *λόγον*, (*λογονς*), *λόγους*. (See § 8. b. 7. d. *obs.*.)

In this case words like *ιχθύς*, *ιχθύας*, must be formed from Acc. Sing. *ιχθύα*, which is used in some dialects instead of *ιχθύς*.



(ii) *The Older Casual Affixes.*

*Obs.* 1. Besides the common case-endings there are others, which occur in the earliest writers, and their later imitators, and which do not at all agree with the usual forms of the language. These have sometimes been called *poetic nouns* in  $\phi_i$  or  $\phi_{iv}$ ,—words augmented by *paragoge*,—or *adverbs* in  $\theta_{ev}$  and  $\delta_{\epsilon}$ . They are however cases of nouns, belonging to a very early period, as even Homer uses them irregularly, as if they were becoming obsolete.

*Obs.* 2. From Homer the following may be discovered.

*Gen.*  $\Theta EN$ , or  $\Theta E$  ; as,  $\sigma\upsilon\rho\acute{\alpha}\nu\theta\epsilon\nu$  from heaven ;  $\epsilon\mu\acute{\epsilon}\theta\epsilon\nu$  of me.

*Dat.*  $\Phi IN$ , „  $\Phi I$  ; „  $\theta\epsilon\acute{o}\phi\iota\nu$  to a God ;  $\eta\phi\iota\ \beta\acute{\iota}\eta\phi\iota$  by his strength.

$\Theta I$ , „  $\sigma\acute{\iota}\kappa\omicron\theta\iota$  at home.

*Acc.*  $\Delta E$ , „  $\Sigma E$  ; „  $\delta\upsilon\nu\delta\epsilon\ \delta\omicron\mu\acute{o}\nu\delta\epsilon$  to his home ;  $\sigma\upsilon\rho\acute{\alpha}\nu\sigma\epsilon$  to heaven.

The same terminations seem to have been used for the Plur. also ; as,  $\nu\alpha\upsilon\phi\iota\nu$  from the ships ;  $\text{'}\acute{A}\theta\eta\nu\alpha\sigma\delta\epsilon$  or  $\text{'}\acute{A}\theta\eta\nu\alpha\zeta\epsilon$  to Athens ( $\text{'}\acute{A}\theta\eta\nu\alpha\iota$ ).

*Obs.* 3. This *Dat.* in  $\phi_{iv}$  or  $\phi_i$  is also used like the Latin *Ablative*, to denote ‘from,’ &c. ; as,  $\epsilon\acute{\xi}\ \epsilon\upsilon\nu\eta\phi\iota$ , *e lecto*, (*Il.* *o.* 580) ;  $\acute{\alpha}\pi\delta\ \chi\alpha\lambda\kappa\acute{o}\phi\iota\nu$ , *ab ære*, (*Il.* *λ.* 351) ; when it seems to occur in any other case it is best explained by its semi-adverbial use ; as,  $\delta\delta\delta\varsigma\ \acute{\epsilon}\tau\acute{\epsilon}\rho\eta\phi\iota$ , (*Hes. Op.* 199), not ‘another way,’ but ‘a way on the other side.’

*Obs.* 4. When these forms became quite obsolete as regular cases, some of them were retained for the convenience of expressing some one peculiar meaning of the cases to which they respectively belonged ; as,  $\theta_{ev}$ , *from* a place ;  $\theta_i$ , *at* a place ;  $\delta_{\epsilon}$ , *to* a place. They were then regarded as *adverbs*.

## SUBSTANTIVES.

A SUBSTANTIVE is the name of any thing or object ; and is either *common* or *proper*.

## § 12. DECLENSIONS.

1. The declensions are ten ;—five of *simple*, and five of *contracted* nouns.

*Obs.* The declensions of nouns might be arranged according to the endings of their crude forms ; thus,

The A-declension, crude-form ending in A ; as, $\tau\alpha\mu\acute{\iota}\alpha\varsigma$ , [ $\tau\alpha\mu\alpha$ ].		
„ E-declension,	„	E ; „ $\tau\rho\acute{\iota}\eta\rho\eta\varsigma$ , [ $\tau\rho\acute{\iota}\eta\rho\epsilon$ ].
„ I-declension,	„	I ; „ $\delta\phi\iota\varsigma$ , [ $\delta\phi\iota$ ].
„ O-declension,	„	O ; „ $\lambda\acute{o}\gamma\omicron\varsigma$ , [ $\lambda\omicron\gamma\omicron$ ].
„ $\Omega$ -declension,	„	$\Omega$ ; „ $\lambda\epsilon\acute{\omega}\varsigma$ , [ $\lambda\epsilon\omega$ ].
„ T-declension,	„	T ; „ $\iota\chi\theta\acute{\upsilon}\varsigma$ , [ $\iota\chi\theta\upsilon$ ].
„ Consonant declension,	„ a consonant ;	„ $\mu\eta\eta\nu$ , [ $\mu\eta\nu$ ].



2. All nouns in declining are—

*Parisyllabic and inseparable ;  
or Imparisyllabic and separable.*

(a) Parisyllabic nouns *do not add a syllable* in declining, and their casual affixes are for the most part *inseparably* joined to the crude-form ; as, ταμίας, G. ταμίον, D. ταμίᾱ.

(b) Imparisyllabic nouns *add a syllable* in declining, and their casual affixes may be readily *separated* from the crude-form ; as, μῆν, G. μην-ός, D. μην-ί.

*Obs. 1.* The parisyllabic or inseparable form is used when the crude-form ends in a *vowel*. Hence the *four first* declensions of simple nouns are parisyllabic.

The imparisyllabic or separable form is used when the crude-form ends in a *consonant*. Hence the *fifth* declension of simple nouns is imparisyllabic.

*Obs. 2.* The declensions of *contracted* nouns all use the *separable* form after a vowel ; but then a consonant [σ. τ. ϕ.], appears to have been dropped from the end of the crude-form ; as,

τείχος,	[τειχεσ-ος],	τείχεος.		αἰδώς,	[αἰδοσ-ος],	αἰδόος.
ῥφίς,	[ῥφίϝ-ος],	ῥφίος.		ἥρως,	[ἥρωσ-ος],	ἥρωος.
ἰχθύς,	[ἰχθυϝ-ος],	ἰχθύος.		κέρας,	[κέρατ-ος],	κέραος.

*Obs. 3.* Traces are found (in the dialects) of a tendency to form all nouns with separable affixes ; as,

Ἄτρειδης,	Gen. Ἄτρείδου	— (Æol.) Ἄτρείδα-ο.
λόγος,	“ λόγου	— (Ep.) λόγο-ιο.
ἄλως,	“ ἄλω	— ἄλω-ος, (Ep.) Πετέω-ο.

## SIMPLE NOUNS.

### § 13. FIRST DECLENSION—Crude-form ends in A. (nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *as* or *ης*, all masculine ; as, ταμίας steward, κριτής judge.

SING.	DUAL.	PLUR.
N. ταμίᾱς	N. A. V. ταμίᾱ	N. ταμίαι
G. ταμίον	G. D. ταμίαιν	G. ταμιῶν
D. ταμίᾱ		D. ταμίαις
A. ταμίᾱν		A. ταμίᾱς
V. ταμίᾱ		V. ταμίαι



SING.			Formation.		PLUR.	
			[ταμια.]			
N.	ταμια-Σ	-ας	N.	ταμια-Ι	-αι	
G.	ταμια-Ο contracted	-ου	G.	ταμια-ΩΝ contracted	-ῶν	
D.	ταμια-Ι	-α	D.	ταμια-ΣΙ, i dropped	-αις	
A.	ταμια-Ν	-αν	A.	ταμια-ΑΣ contracted	-ας	
V.	ταμια no affix	-α	V.	ταμια-Ι	-αι	

## DUAL.

N. A. V. ταμια-Ε contracted -α | G. D. ταμια-ΟΙΝ contracted -ων

## 2. In the same way nouns in ης are declined ;

SING.		DUAL.		PLUR.	
N.	κριτής	N. A. V.	κριτᾱ	N.	κριταὶ
G.	κριτοῦ	G. D.	κριταῖν	G.	κριτῶν
D.	κριτῇ			D.	κριταῖς
A.	κριτήν			A.	κριτὰς
V.	κριτᾶ			V.	κριταί

## Examples.

βύας owl	δεσπότης lord	ποιητής poet
κοκλίας snail	ἐρέτης rower	Σκύθης Scythian
νεᾶνίας a youth	κλέπτης thief	τελώνης publican

Obs. 1. Some nouns in *ας* are contracted ; as, Ἑρμέας, -ῆς, Mercury.

G. Ἑρμέου, -οῦ ; D. -έα, ῆ ; A. -έαν, -ῆν ; V. -έα, -ῆ or ᾶ.  
after ρ the α prevails ; as, βορέας, βορρᾶς (not ῆς) northwind.

Obs. 2. Some in ης retain η in Voc. Sing. ; as, Πηλεΐδης, V. -δη.

The Voc. ends in ᾶ in—

—nouns in τής ; as, κριτής, V. κριτᾶ.

—verbal derivatives, which add ης to the consonant of the verb ; as, γεωμέτρης, V. -τρᾶ.

—names of nations ; as, Πέρσης Persian, V. -σᾶ : But Πέρσης Perses, V. -ση.

—some nouns which may also have η ; as, Οἰδιπόδης, V. -ᾶ or η.

## Obs. 3. DIALECTS.

SING.	Æol.	Dor.	Ion.	PLUR.	Æol.	Dor.	Ion.
Nom.	ᾶ	as for ης	ης for as	Gen.	ᾶων	ᾶν	έων
Gen.	ᾶο	ᾶ	εω	Dat.			αισι, ησι, ης
Acc.		αν for ην	εα (late)	Acc.	αις	ᾶς	εας (late)

The *Epic* uses both the *Æolic* and earlier *Ionian* forms.

With the *Æol.* Nom. in ᾶ compare the latin *navita, poeta*, &c.

Obs. 4. FORMATION of Nom. Sing. Nominatives add Σ to the crude-form, and often change α into η ; as, [ταμια.], ταμίας ; [κριτα.], κριτής.



§ 14. SECOND DECLENSION—*Crude-form ends in A.*  
(nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *a* or *η*, all feminine; as, *θύρα* door, *τιμῇ* honour.

SING.		DUAL.		PLUR.	
N. V.	θύρᾱ	N. A. V.	θύρᾱ	N. V.	θύραι
G.	θύρᾱς	G. D.	θύραιν	G.	θυρῶν
D.	θύρῃ			D.	θύραις
A.	θύρᾱν			A.	θύρᾱς

SING.		Formation.		PLUR.	
N. V.	θυρα no affix	[θυρα.]	-a	N. V.	θυρα-I -αι
G.	θυρα-Σ		-as	G.	θυρα-ΩN contracted -ῶν
D.	θυρα-I contracted		-ῃ	D.	θυραι-ΣI, dropped -αις
A.	θυρα-N		-αν	A.	θυρα-AΣ contracted -ας.

## DUAL.

N. A. V. *θυρα*-E contracted -α | G. D. *θυρα*-OIN contracted -αιν

2. Nouns in *a* pure and *ρα* keep the *a* throughout; as, *φιλία*, *θύρα*. Also some proper names; as, *Λήδα*, -ας, -ῃ.

3. Others in *a* take *η* in the Gen. and Dat.; as, *γλώσσα*. And nouns in *η* keep the *η* in the singular; as, *τιμῇ*.

SING.		SING.	
N. V.	γλώσσᾱ tongue	N. V.	τιμῇ honour
G.	γλώσσης	G.	τιμῆς
D.	γλώσσῃ	D.	τιμῇ
A.	γλώσσᾱν	A.	τιμῇν

The other numbers like *θύρα*.

*Examples.*

ἀγορὰ market	βία force	παῦλα rest	λύπη grief
ἡμέρα day	γαῖα earth	ρίζα root	ἐορτή feast
αἵτια cause	οἰκία house	γῆ earth	ζώνη girdle

*Obs.* 1. Some in *a* are contracted; as, *συκέα* fig-tree; *μνά* *mina*.

*Sing.* N. V. *συκέα*, -ῇ; G. *έας*, -ῆς; D. *έῃ*, -ῇ; A. *έαν*, -ῇν.

„ *μνά*, -ᾱ; „ *δας*, -ᾱς; „ *ᾱῃ*, -ῃ; „ *ᾱν*, -ᾱν.

*Obs.* 2. DIALECTS.

The *Ionic* has *η* for *ᾱ* (sometimes *ᾱ*); as, *θύρη*; Dat. Pl. *αισι*, *ησι*, *ης*.

— *Doric* — *ᾱ* for *η*; as, *τιμᾱ*; Gen. Pl. *ᾱν*; Acc. *ᾱς*.

— *Eolic* — Gen. Pl. *ᾱων*; Acc. *αις*.

*Obs.* 3. FORMATION of *Nom. Sing.* Nominatives are the same as the crude-form, or change *a* into *η*; as, [*θυρα*], *θύρα*; [*τιμα*], *τιμῇ*.



### § 15. THIRD DECLENSION—*Crude-form ends in O.*

(nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *os* and *ον*; *os* mas. and fem.; *as*, λόγος *m.* word, ὁδὸς *f.* way; and *ον* neut.; *as*, ξύλον timber.

SING.	DUAL.	PLUR.
N. λόγος	N. A. V. λόγῳ	N. λόγοι
G. λόγου	G. D. λόγοιῳ	G. λόγων
D. λόγῳ		D. λόγοις
A. λόγον		A. λόγους
V. λόγε		V. λόγοι

	SING.	Formation. [λόγο]	PLUR.
N.	λογο-Σ	-ος	N. λογο-Ι
G.	λογο-Ο contracted	-ου	G. λογο-ΩΝ contracted
D.	λογο-Ι	-φ	D. λογοι-ΣΙ <i>i</i> dropped
A.	λογο-Ν	-ον	A. λογο-ΑΣ contracted
V.	λογο altered	-ε	V. λογο-Ι

DUAL.  
N. A. V. λογο-Ε contracted -ω | G. D. λογο-ΟΙΝ contracted -οιῳ

2. In the same manner neuters in *ον* are declined;

SING.	DUAL.	PLUR.
N. A. V. ξύλον	N. A. V. ξύλῳ	N. A. V. ξύλα
G. ξύλου	G. D. ξύλοιῳ	G. ξύλων
D. ξύλῳ		D. ξύλοις

#### Examples.

ἄετος eagle	πόνος labour	δρόσος <i>f.</i> dew	ἄθλον prize
βῶλος clod	χαλκός brass	νῆσος <i>f.</i> isle	δῶρον gift
οἶκος house	χρυσός gold	ὁδὸς <i>f.</i> way	ἔργον work

Obs. 1. The Voc. *Sing.* sometimes ends in *os*, like the Nom.; *as*, ὦ θεός; καὶ σὺ, φίλος, (*Od.* α. 301.)

Obs. 2. Nouns in *εος*, *οος* and *εον*, *οον* are contracted; thus, *Sing.* N. νόος, νοῦς, mind; G. νόου, νοῦ; D. νόφ, νῶ; A. νόον, νοῦν; V. νόε, νοῦ. *Dual.* N. A. V. νόω, νῶ (not νῶ); G. D. νόοιν, νοῖν.

*Plur.* N. V. νόοι, νοῖ; G. νόων, νῶν; D. νόοις, νοῖς; A. νόους, νοῦς.

So ὀστέον bone,

*Sing.* N. A. V. ὀστέον, -οῦν; G. ὀστέου, -οῦ; D. ὀστέφ, -ῶ.

*Dual.* " ὀστέω, -ῶ (not ῶ); G. D. ὀστέοιν, -οῖν.

*Plur.* " ὀστέα, -ᾶ; G. ὀστέων, -ῶν; D. ὀστέοις, -οῖς.

Ἰησοῦς Jesus, makes G. -οῦ; D. -οῦ; A. -οῦν; V. -οῦ.



*Obs. 3. DIALECTS.**Epic. Sing. G. οιο. Dual, G. D. οιν.**Ion. " " εω.**Dor. " " ω.**Plur. G. έων ; D. οισι.**" A. ως, in verse os.*Some later dialects made *νοῦς* G. *νοδς* instead of *νοῦ*.

*Obs. 4. FORMATION of Nom. Sing.* Masculines and feminines add **Σ**, and neuters add **N**, to the crude-form ; as, [λογο.], λόγος ; [ξύλο.], ξύλον.

§ 16. FOURTH DECLENSION—*Crude-form ends in Ω.*(nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *ως* and *ων* ; *ως* mas. and fem. ; as, *λεῶς* *m.* people, *ἄλως* *f.* barn-floor, and *ων* neut. ; as, *ἀνώγειων* upper-room.

SING.		DUAL.		PLUR.	
N. V.	λεῶς	N. A. V.	λεῶ	N. V.	λεῶ
G.	λεῶ	G. D.	λεῶν	G.	λεῶν
D.	λεῶ			D.	λεῶς
A.	λεῶν			A.	λεῶς

*Formation.*

SING.		[λεω.]	PLUR.	
N. V.	λεω-Σ	-ῶς	N. V. λεω-I contracted	-ῶ
G.	λεω-O contracted	-ῶ	G. λεω-ΩN	” -ῶν
D.	λεω-I ”	-ῶ	D. λεω-ΣI ι dropped	-ῶς
A.	λεω-N	-ῶν	A. λεω-ΑΣ contracted	-ῶς

## DUAL.

N. A. V. λεω-E contracted -ῶ | G. D. λεω-OIN contracted -ῶν

2. In the same way neuters in *ων* are declined ;

SING.		DUAL.		PLUR.	
N. A. V.	ἀνώγειων	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
G.	ἀνώγειω	G. D.	ἀνώγειων	G.	ἀνώγειων
D.	ἀνώγειω			D.	ἀνώγειως

*Obs. 1.* Neuters of this Dec. are really Adjectives ; as, *ἀνώγειων* (i. e. *οἰκημα*).

*Obs. 2.* Nouns of this Dec. are mostly *Attic* ; and they have often another form in *ος*, frequently *ᾰος* ; as,

λεῶς people, *λᾰος*  
 νεῶς temple, *νᾰος*

Ἀμφιδρεως, Ἀμφιδρᾰος  
 Μενέλεως, Μενέλᾰος

So with adjectives

ἀγήρως unaged,

-ρᾰος | εὔκερως well-horned, -ρᾰος



ἀνώγειος above-ground, -γαιος | Ἰλειος propitious, Ἰλαος  
 εὐγείος fertile, -γείος | πλέως full, πλέος

*Obs. 3.* A few, mostly proper names, sometimes drop the *ν* in the Acc. *Sing.*; as, Τέως, A. Τέω; λαγῶς hare, λαγῶ. So with Adjectives; as, Ἰλειος, A. Ἰλεω.

*Obs. 4.* Some Nouns in *ως*, crude-form [*ω.*], are *imparisyllabic*;

SING.	DUAL.	PLUR.
N. V. ἥρως, hero	N. A. V. ἥρω	N. V. ἥρωες
G. ἥρωος	G. D. ἥρώοιν	G. ἥρώων
D. ἥρωϊ		D. ἥρωσι
A. ἥρωα (-ω)		A. ἥρωας

So, δμῶς servant, Τρῶς Trojan. But ἄλως barn-floor, μῆτρως uncle, πατρως uncle, Μίνως Minos, use both ways; as, G. ἄλωος or ἄλω.

*Obs. 5.* DIALECTS. The *Epic* has a *separable* form in the Gen.; as, Πετewός, G. Πετewο.

*Obs. 6.* FORMATION of *Nom. Sing.* Masculines and feminines add *ς*, and neuters add *ν*, to the crude-form; as, [λεω.], λεῶς; [ἀνωγειω.], ἀνωγειων.

## § 17. FIFTH DEC.—Crude-form ends in a Consonant.

(nouns *imparisyllabic* or *separable*.)

1. Nominatives end in three vowels *α*, *ι*, *υ*, all neuter; and five consonants *ν*, *ρ*, *ς*, *ξ*, *ψ*, of all genders; as, σῶμα body, μέλι honey, γόνυ knee, μῆν *m.* month, νέκταρ *n.* nectar, ἐλπίς *f.* hope, κόραξ *m.* crow, λαῖλαψ *f.* whirlwind.

SING.	DUAL.	PLUR.
N. A. V. σῶμα	N. A. V. σώματε	N. A. V. σώματα
G. σώματος	G. D. σωματόιν.	G. σωμάτων
D. σώματι		D. σώμασι
N. V. μῆν	N. A. V. μῆνε	N. V. μῆνες
G. μηνός	G. D. μνηοῖν	G. μηνῶν
D. μηνι		D. μνησι
A. μῆνᾱ		A. μῆνᾱς
N. ἐλπίς	N. A. V. ἐλπίδε	N. ἐλπίδες
G. ἐλπίδος	G. D. ἐλπίδوين	G. ἐλπίδων
D. ἐλπίδι		D. ἐλπίσι
A. ἐλπίδα		A. ἐλπίδας
V. ἐλπῖ		V. ἐλπίδες



		Formation.	
SING.		[μην.]	PLUR.
N. V.	μην no affix	-ήν	N. V. μην-ΕΞ -νες
G.	μην-ΟΣ	-νός	G. μην-ΩΝ -νῶν
D.	μην-Ι	-νι	D. μηνεσ-ΣΙ shortened -σι
A.	μην-Α	-να	A. μην-ΑΣ -νας
DUAL.			
N. A. V.	μην-Ε	-νε	G. D. μην-ΟΙΝ -νοῖν

2. The Voc. *Sing.* in this Dec. is

(a) Like the Nom.; as, φλόξ flame, ὦ φλόξ; φύγας exile, ὦ φύγας.

(b) The same as the crude-form, only dropping consonants which cannot end a word (*see* § 8. b. 8); as,

λέων lion, λέοντ-ος, V. -ον | ἀνὴρ man, ἀνέρ-ος, V. -ερ  
 παῖς boy, παιδ-ός, V. παῖ | ῥήτωρ orator, ῥήτορ-ος, V. -ορ  
 So γυνή woman, γυναικ-ός, V. γυναί.

*Obs.* Sometimes even ν is dropped; as, Ἄτλας, -αντος, V. Ἄτλᾱ.

Some nouns have both forms; as, Αἴας Ajax, Αἴαντ-ος, V. Αἴαν or Αἴας: ἄναξ, ἄνακτ-ος, V. ἄνα or ἀναξ.

Ἀπόλλων Apollo, -ωνος, V. -ον; Ποσειδῶν Neptune, -ωνος, V. -ον; σωτήρ saviour, -ήρος, V. -ερ; shorten the vowel in the Voc. So κύων dog, κύνος, V. κύον.

3. The Dat. *Plur.* in this Dec. may be formed from the Dat. *Sing.* by inserting σ before ι, and casting out δ, θ, ν, τ; as, λαῖλαψ storm, -ᾶπι, D. *Pl.* (-απσι), -αψι;

κόραξ crow, -ακσι, -αξι | ῥήτωρ orator, ῥήτορσι  
 ἐλπὶς hope, -ιδσι, -ῖσι | μῆν month, μηνσι, μηνσί  
 ὄρνις bird, -ιθσι, -ῖσι | σῶμα body, -ατσι, -ᾶσι

If *two* consonants are cast out the preceding vowel is lengthened (*see* § 8. b. 7. *obs.*); as,

λέων lion, -οντσι, -ουσι | τιθεῖς placing, -εντσι, -εισι  
 γίγας giant, -αντσι, -ᾶσι | ἔλμινς worm, -ινθσι, -ῖσι

*Obs.* The full form of the Dat. *Plur.* in εσσι is *Epic*; and from it the common Dat. may be deduced; as, μῆν, μήνεσσι, (μηνσι) μηνί.

### § 18. Examples.

The crude-form is often much disguised in the Nom. *Sing.* The following are most of the terminations:—



σῶμα body,	-ἄτος φύγας exile,	-ἄδος ἀναξ king,	-ακτος
γάλα milk,	-ακτος γίγας giant,	-αντος κρέξ m. rail,	-εκδς
μέλι honey,	-ἴτος ἐσθῆς f. dress	-ῆτος σφήξ m. wasp,	-ηκδς
γόναυ knee,	-ἄτος Πάρνης f.	-ηθος ἀλώπηξ f. fox,	-εκος
παῖαν m. song,	-ἄνος χάρις f. grace,	-ἴτος βῆξ f. cough,	βηχδς
χῆν goose,	χηνδς ἐλπίς f. hope,	-ἴδος τέττιξ f. cicada,	-ἶγος
λιμὴν m. port,	-ενος κηλὶς f. stain,	-ἴδος φοίνιξ f. palm,	-ἶκος
θίν f. shore,	θινδς ὄρνις bird,	-ἴθος κύλιξ f. cup,	-ἶκος
μῶσυν f. tower,	-ῦνος ἄκτις f. ray,	-ἶνος ψιξ f. crumb,	-ἶχδς
εἰκὼν f. image,	-όνος χλαμὺς f. cloak,	-ῦδος θρίξ f. hair,	τρίχδς
αἰὼν m. f. age,	-ῶνος κῶμυς f. bundle,	-ῦθος φλόξ f. flame,	-ογδς
λέων m. lion,	-οντος κόρυς f. helmet,	-ῦθος κόκκυξ cuckoo,	-ῦγος
Ξενοφών,	-ῶντος Φόρκυς,	-ῦνος Στύξ f. Styx,	-ῦγος
κύων m. f. dog,	κύνδς μάρτυς witness,	-ῦρος κήρυξ m. herald,	-ῦκος
νέκταρ n. nectar,	-ἄρος φῶς man,	φωτδς κάλυξ f. cup,	-ῦκος
ψάρ m. starling,	ψάρδς παῖς child,	παιδδς ὄνυξ m. nail,	-ῦχος
δέλεαρ n. bait,	-ἄτος δαῖς f. feast,	δαιτδς νύξ f. night,	νυκτδς
φρέαρ n. well,	-ἄτος κλεῖς f. key,	κλειδδς φάρυγξ f. throat,	-υγγος
δάμαρ wife,	-αρτος κτεῖς m. comb,	κτενδς Ἀραβί Arabian,	-ἄβος
θηρ m. beast,	θηρδς ποὺς m. foot,	ποδδς λαίλαψ f. storm,	-ἄπος
πατήρ father,	-έρος οὖς n. ear,	ὠτδς φλέψ f. vein,	-εβδς
ἄορ n. sword,	ἄορος ὀδούς m. tooth,	-όντος χέρνιψ f. ewer,	-ἶβος
ψίθυρ m. whisper,	-ῦρος Ὀποῦς,	-οῦντος ρίψ m. mat,	ρίπδς
ρήτωρ orator,	-ορος ἅλς f. sea,	ἅλδς (νίψ) f. snow,	νίφδς
φῶρ thief,	φωρδς Τίρυνς,	-υνθος ὄψ f. voice,	ὀπδς
ῥῥωρ n. water,	-ἄτος οἶαξ m. helm,	-ἄκος χάλυψ m. steel,	-ῦβος
χεῖρ f. hand,	χειρδς κόραξ m. crow,	-ἄκος ὠψ f. face,	ὠπδς

*Obs. 1. SYNCOPATED NOUNS.*—A vowel dropped in declining.

In prose, πατήρ father, μήτηρ mother, θυγάτηρ daughter, γαστήρ belly, drop ε in the Gen., Dat. *Sing.*, and Dat. *Plur.*; as, πατήρ, G. πατρός, D. πατρί, A. πατέρα; D. *Pl.* πατράσι. Ἄνηρ man is syncopated throughout, with δ inserted; as, S. ἀνδρ-δς, -ι, -α | D. ἀνδρ-ε, -οιν | P. ἀνδρ-ες, -ῶν, -ᾶσι, -ας.

In poetry are found the *unsyncopated* forms throughout; as, ἀνέρος, πατέρι: also the *syncopated* forms, —in θυγάτηρ, Δημήτηρ Ceres, throughout; as, θύγατρ-α, -ες, -ῶν, -ας; Δήμητρ-ος, -α; —in πατήρ, G. *Pl.* πατρῶν; —in ἀστήρ star, D. *Pl.* ἀστράσι.

*Obs. 2. A CONSONANT dropped in declining.*

(a) Nouns, not *oxytons*, in *is*, *-idos*, (especially in *Ep. Ion. Dor.*), sometimes drop δ, and are declined like *Dec. 2. Contract.*; as,

γᾶστρος glutton,	-ἴδος, -ιος	τίγρις tiger,	-ἴδος, -ιος Att.
Θέτις Thetis,	-ἴδος, -ιος	τρόπις hinge,	-ἴδος, -ιος
Κύπρις Venus,	-ἴδος, -ιος Dor.	φθοῖς cake,	-οἶδος, -οιος
μῆνις anger,	-ἴδος, -ιος Ep.		

(b) Some nouns, seldom *oxytons*, in *is* and *us* drop the consonant only in the Acc. *Sing.* especially in *Attic*; as,

ἐρις strife,	ἐρίδα, -ιν	κόρυς helmet,	κόρυθα, -υν
χάρις grace,	-ίτα, -ιν	κλεῖς key,	κλείδα, κλείν



Also *δρνις* bird, *δρνιθος* (-ιχος, Dor.), -ιθα, -ιν (-ιχα, Dor.).

*Pl.* *δρνιθες*, -εις ; *G.* -ίθων, -εων ; *A.* -ιθας, -εις, -ις.

(c) Some nouns in *ων* drop the *ν* in some cases, and are then contracted ; as,

*Ἀπόλλων* *Apollo*, *Acc.* -ωνα, [ωα], -ω.

*ἀηδών* nightingale, *Gen.* -όνος, -οῦς ; *Dat.* -όνι, -οῖ.

(d) In the same way nouns in *ως*, -ωτος, dropping *τ* ; as, *ἰδρῶς* sweat, *Dat.* -ῶτι, -ῶ ; *Acc.* -ῶτα, -ῶ.

*χρῶς* skin, *Dat.* *χρωτί*, and *ἐν χρῶ* closely, (to the quick). § 24. *Obs.* 1.

(e) For neuters in *ας*, see *Dec.* 5. *Contract.*

*Obs.* 3. *Μέλι* honey, *μέλιτος*, is the only noun in *ι* of this *Dec.*

*Obs.* 4. Neuters in *υ* are only *γόνυ* knee, *δῶρυ* spear ;

*γόνυ* ; *G.* *γόνατος*, *γούνατος* *Ion.*, *γούνος* *Ep.*

*δῶρυ* ; „ *δώρατος*, *δούρατος* „ *δοῦρος* „ *δορὸς* *Att. Poet.*

*Obs.* 5. Some neuters in *αρ* make *Gen.* *ατος* ; as, *δέλεαρ* bait, -*ατος*.

So *ἥπαρ* liver, -*ατος* | *στεῖαρ* fat | *φρέαρ* well ;

Also, *σκῶρ* dung, *σκᾶτος* ; *ῥῥωρ* water, *ῥῥάτος*.

### § 19. Crude-forms ending in a Consonant.

1. Crude-forms end in every simple consonant except *μ* and *σ*.

#### MUTES.

Π. [ριπ.]	from	ριψ	K. [κρεκ.]	from	κρέξ	T. [φωτ.]	from	φῶς
B. [φλεβ.]	„	φλέψ	Γ. [φλογ.]	„	φλόξ	Δ. [παιδ.]	„	παῖς
Φ. [νιφ.]	„	νιψ	X. [θριχ.]	„	θρίξ	Θ. [ορνιθ.]	„	δρνις

#### LIQUIDS.

Λ. [άλ.]	from	ἄλς	N. [μην.]	from	μῆν	P. [θηρ.]	from	θήρ
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2. FORMATION of *Nom. Sing.*

#### (a) Masculine and feminine Nouns.

i. Crude-forms in [π. β. φ.] add *s*, and make *ψ* ; as, *ριψ*, *φλέψ*, (*νιψ*).

ii. Crude-forms in [κ. γ. χ.] add *s*, and make *ξ* ; as, *κρέξ*, *φλόξ*, *θρίξ*.

*Obs.* A short vowel is sometimes lengthened ; as, [*αλωπεκ.*], *ἄλώπηξ*.

iii. Crude-forms in [τ. δ. θ.] add *s*, but *τ*, *δ*, *θ*, are dropped ; as, *φῶς*, *παῖς*, *δρνις*.

*Obs.* 1. The word *ποὺς* foot, [*ποδ.*], lengthens [ο] into *ου* ; and participles in *ως* lengthen [ο] into *ω* ; as, [*τετυφοτ.*], *τετυφῶς* having struck.

*Obs.* 2. *Δάμαρ* wife, [*δαμαρτ.*], drops the *τ*, but does not add *s*.

iv. Crude-forms in [ν. ρ.] remain unaltered, but a short vowel preceding is made long ; as, [*λιμεν.*], *λιμήν* ; [*πατερ.*], *πατήρ*.

*Obs.* 1. A few double forms add *s*, and drop [ν. ρ.] ; as, *ἄκτιν* or *ἄκτις*, *μάρτυρ* or *μάρτυς*.

*Obs.* 2. *Κτεῖς* comb, [*κτεν.*], drops [ν.] before *s*, and lengthens *ε* into *ει* : So also the numeral *εἷς* one [*έν.*] : The Adj. *μέλας* black, [*μελᾶν.*], and *τάλας* wretched, [*ταλᾶν.*], add *s*, and drop [ν.].

*Obs.* 3. \**Ἄλς* sea, [*άλ.*], is the only noun whose crude-form ends in [λ.].

v. Crude-forms in [ντ.] often add *s* and drop *ντ*, lengthening the preceding vowel (§ 8. b. 7. *obs.*) ; as, [*γιγαντ.*], *γίγας* ; [*οδοντ.*], *όδοῦς*.



*Obs.* 1. Many crude-forms in [οντ.] drop the [τ.], and leave [ν.], with the vowel lengthened; as, [λεοντ.] λέων.

*Obs.* 2. A few crude-forms in [νθ.], add s, and drop [θ.]; as, [έλμινθ.], έλμινς worm.

(b) *Neuter Nouns.*

Crude-forms remain unaltered, except that a final [τ.] is dropped; as, [άορ.], έορ; [σωματ.], σώμα.

*Obs.* 1. Only πῦρ, πῦρδς, fire, lengthens the vowel in the Nom.

*Obs.* 2. Some irregular neuters have ρ or s instead of [τ.] in the Nom.; as, [φρεατ.], φρέαρ; [κερατ.], κέρας. So the neuter of Perf. participles; as, [τετυφοτ.], τετυφός.

*Obs.* 3. The crude-forms of neuter Substantives in this Dec. end only in [ρ.], or [τ.].

CONTRACTED NOUNS.

§ 20. CONTRACTED NOUNS are so called because both their *uncontracted* and *contracted* forms are in common use, which makes their contraction more observable.

1. The Declensions of contracted nouns are all derived from the 5th Dec. of simple nouns. Hence they are all *imparisyllabic* or *separable*, when uncontracted.

2. Contracted nouns differ from the 5th Dec. of simple nouns, in having their crude-forms end in a *vowel*.

*Obs.* The peculiarity of contracted nouns seems to be that they have lost a final consonant from the crude-form, and thus two vowels are brought together, and admit of contraction. (see § 12, 2, *obs.* 2.)

§ 21. FIRST DECLENSION—*Crude-form ends in E.*

(a final [σ] having been dropped.)

1. Nominatives end in ης and ος; ης mas. and fem., as, Δημοσθένης *m.* Demosthenes, τριήρης *f.* trireme; and ος neuter; as, τεῖχος wall.

*Obs.* Neuter Adj. of this Dec. end in ες; as, ἀληθής, ἀληθές.

SING.	DUAL.	PLUR.
N. τριήρης	N. A. V. τριήρεε, -η	N. τριήρεες, -εις
G. τριήρεος, -ους	G. D. τριηρέοιω, -οῖω	G. τριηρέων, -ων
D. τριήρεϊ, -ει		D. τριήρεσι
A. τριήρεα, -η		A. τριήρεας, -εις
V. τρήρες		V. τριήρεες, -εις



## Formation.

SING.	[τριηρε.] for [τριηρεσ.]	PLUR.
N. τριηρε-Σ <i>ε</i> lengthened	-ης	N. τριηρε-ΕΣ -ees
G. τριηρε-ΟΣ	-eos	G. τριηρε-ΩΝ -éων
D. τριηρε-Ι	-ει	D. τριηρεσ-ΣΙ shortened -εσι
A. τριηρε-Α	-εα	A. τριηρε-ΑΣ -εας
V. τριηρε-Σ	-ες	V. τριηρε-ΕΣ -ees
DUAL.		
N. A. V. τριηρε-Ε	-εε	G. D. τριηρε-ΟΙΝ -έων

2. In the same way neuters in *os* are declined;

SING.	DUAL.	PLUR.
N.A.V. τεῖχος	N.A.V. τεῖχες, -η	N.A.V. τεῖχέα, -η
G. τεῖχος, -ους	G.D. τειχέων, -οῖν	G. τειχέων, -ῶν
D. τεῖχεϊ -ει		D. τεῖχεσι

## Examples.

Δημοσθένης	ἀληθής, -ες, true	ἄλγος grief
Ἰσοκράτης	εὐγενής, -ες, noble	ἄνθος flower
Σωκράτης	πλήρης, -ες, full	ἔγχος spear

3. Masculines in *ης* are all proper names; as, Δημοσθένης; or adjectives; as, ἀληθής. Feminines in *ης* are also really adjectives; as, τριήρης (*i. e.* ναῦς).

*Obs.* 1. Some nouns, principally proper names, vary between this and Dec. 1. of simple nouns; as, Σωκράτης, A. Σωκράτεια, or -ην.

*Obs.* 2. Compounds of κλέος glory; as, Ἡρακλῆς Hercules, are contracted in the Nom., and hence have a variety of forms; thus,

N. Ἡρακλῆς, -κλῆς common Att.		
G. Ἡρακλέος rare, -κλέους	-κλεος Ion.,	-κλήος Ep.
D. Ἡρα[κλέει], -κλέει, -κλεῖ,	-κλεῖ Ion.,	-κλήι Ep.
A. Ἡρα[κλέα], -κλέα, -κλή,		-κλήα Ep.
V. Ἡράκλεες, -κλεῖς, -κλες vulgar.		

*Obs.* 3. DIALECTS.

*Ion.*—uncontracted forms; Gen. Sing. *eus* for *eos* -ους, (also *Dor.*).

*Att.*—contracted forms; or Gen. Sing. *eos*, *Plur.* *έων*.

*Eol.*—drops final *s* in Gen. and Voc.; as, Σωκράτεο, -ου, -ε.

*Ep.*—uses the full form of Dat. *Plur.*; as, ἔπος, ἐπέεσσι.

*Obs.* 4. N. B.—This Dec. has plainer marks of a final *consonant* in the crude-form, than any others which have lost it; for, besides *separable* affixes,

the Voc. ends in a consonant, unlike all other vowels endings.

the neut. Nom. ends in *s*, which is not a proper affix for neuters.

the lost [*σ*] often reappears; as, σάκος, σακεσ-φόρος; σαφής, σαφέσ-τερος.

the corresponding Latin nouns are neuters in *us*, *eris*; as, γένος, γένεος, *genus, generis*.



*Obs. 5. FORMATION of Nom. Sing.*

Nominatives restore [s.], and [ε.] becomes η in mas. and fem. nouns,—and ο in neuters ; as, [τριηρε.], τριήρης; [τειχε.], τείχος.

§ 22. SECOND DECLENSION—*Crude-form ends in I.*  
(a final [f.] having been dropped.)

1. Nominatives end in ις and ι ; ις mas. and fem. ; as, ὄφης *m.* snake, πόλις *f.* city ; and ι neuter ; as, σίνᾱπι mustard.

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλιε	N. πόλιες, -ῖς
G. πόλιος	G. D. πολίουν	G. πολίων
D. πόλιι, -ῖ		D. πόλισι
A. πόλιω		A. πόλιας, -ῖς
V. πόλι		V. πόλιες, -ῖς

This form is used by the *Ionic* dialect.

*Formation.*

SING.	[πολι.] for [πολιf.]	PLUR.
N. πολι-Σ	-ις	N. πολι-ΕΣ -ιες
G. πολι-ΟΣ	-ιος	G. πολι-ΩΝ -ίων
D. πολι-Ι	-ι	D. πολιεσ-ΣΙ shortened -ῖσι
A. πολι-Ν	-ιν	A. πολι-ΑΣ -ιας
V. πολι no affix	-ι	V. πολι-ΕΣ -ιες
DUAL.		
N. A. V. πολι-Ε	-ιε	G. D. πολι-ΟΙΝ -ίουν

2. The ι is often changed into ε in declining ;  
Hence the following is a common form :

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλεε	N. πόλεες, -εις
G. πόλεος, -εως	G. D. πολέουν	G. πόλεων
D. πόλεϊ, -ει		D. πόλεσι
A. πόλιω		A. πόλεας, -εις
V. πόλι		V. πόλεες, -εις

*Obs.* Of these the uncontracted forms are *Ion.*, the contracted *Att.*

3. In the same way neuters in ι are declined ;

SING.	DUAL.	PLUR.
N. A. V. σίνᾱπι	N. A. V. σινάπεε	N. A. V. σινάπεα
G. σινάπεος, -εως	G. D. σιναπέου	G. σινάπεων
D. σινάπεϊ, -ει		D. σινάπεσι



*Examples.*

ὄφης <i>m.</i> snake	πόσις husband	κόμμι gum
ὄψις <i>f.</i> sight	πίστις <i>f.</i> faith	στίμμι antimony
πράξις <i>f.</i> action	φύσις <i>f.</i> nature	πίπερι pepper

*Obs.* 1. Some nouns do not change ι into ε, even in *Attic* ;

κῖς weevil, κῖς, κῖ	δῆρις strife, -ιος or εως
κἀσις brother or sister, -ιος	πόσις spouse, -ιος (Dat. ει)
κνήστις scraper, -ιος	τύρσις tower, (pl. εις ; D. εσι)
ἀδρις servant, -ιος	πίπερι pepper, -ιος
ῥίς sheep, ῥίος πόρτις calf, -ιος	So with adjectives ; as, ῖδρις.

*Obs.* 2. DIALECTS.

Besides the forms above the *Att.* has *Dual* N.A.V. ει, η : G.D. έφν. The *Epic* lengthens ε ; as, G. πόλῃος ; D. -ῃι ; A. -ῃα.

*Obs.* 3. FORMATION of *Nom. Sing.*

Masculines and feminines add Σ, neuters remain unaltered ; as, [πολι], πόλις ; [σιναπι.], σίναπι.

§ 23. THIRD DECLENSION—*Crude-form ends in γ.*I. *First Branch* : Nouns in *us* and *u*.

(a final [F.] having been dropped.)

1. Nominatives end in *us* and *u* ; *us* mas. and fem. ; as, ἰχθὺς *m.* fish, ἰσχυς *f.* strength ; and *u* neuter ; as, δάκρυ tear.

SING.	DUAL.	PLUR.
N. ἰχθὺς	N. A. V. ἰχθύε	N. ἰχθύες, -ὕς
G. ἰχθύος	G. D. ἰχθύου	G. ἰχθύων
D. ἰχθύϊ		D. ἰχθῦσι
A. ἰχθύν		A. ἰχθύας, -ὕς
V. ἰχθὺ		V. ἰχθύες, -ὕς

*Formation.*

SING.	[ἰχθυ.] for [ἰχθυφ.]	PLUR.
N. ἰχθυ-Σ	-ὕς	N. ἰχθυ-ΕΣ -ίες
G. ἰχθυ-ΟΣ	-ύος	G. ἰχθυ-ΩΝ -ύων
D. ἰχθυ-Ι	-ύϊ	D. ἰχθυεσ-ΣΙ shortened -ῦσι
A. ἰχθυ-Ν	-ύν	A. ἰχθυ-ΑΣ -ύας
V. ἰχθυ no affix	-ὺ	V. ἰχθυ-ΕΣ -ύες

SING.	DUAL.	PLUR.
N. A. V. ἰχθυ-Ε	-υε	G. D. ἰχθυ-ΟΙΝ -υοιν

2. In the same way neuters in *u* are declined ;

SING.	DUAL.	PLUR.
N.A.V. δάκρυ	N.A.V. δάκρυε	N.A.V. δάκρυα
G. δάκρυος	G.D. δακρύου	G. δακρύων
D. δάκρυϊ		D. δακρῦσι



3. Some nouns in *us* and *u* change *u* into *ε*; except in the N. A. V. *Sing.*; as, *πῆχυς m.* cubit, *ἄστυ* city.

SING.	DUAL.	PLUR.
N. <i>πῆχυς</i>	N. A. V. <i>πῆχῃ</i>	N. <i>πῆχῃες, -εις</i>
G. <i>πῆχεος, -εως</i>	G. D. <i>πηχέοιν</i>	G. <i>πηχέων</i>
D. <i>πῆχεϊ, -ει</i>		D. <i>πῆχεσι</i>
A. <i>πῆχυν</i>		A. <i>πῆχεας, -εις</i>
V. <i>πῆχῃ</i>		V. <i>πῆχῃες, -εις</i>
N.A.V. <i>ἄστυ</i>	N.A.V. <i>ἄστεε, -η</i>	N.A.V. <i>ἄστεα, -η</i>
G. <i>ἄστεος, -εως</i>	G.D. <i>ἀστέοιν</i>	G. <i>ἀστέων</i>
D. <i>ἄστεϊ, -ει</i>		D. <i>ἄστεσι</i>

*Obs.* *ἐγχελὺς*, eel, has G. -*vos*, but *Pl.* *ἐγγέλεις, -υες* *Ion.*, G. -*έων*.

## II. Second Branch: Nouns in *eus*.

(Crude-form ends in [f.], represented by *υ* in N. V. *Sing.*)

Nominatives end in *eus*, masculine; as, *ιερεὺς* priest. The *υ* is dropped in all cases, but the Nom. and Voc. *Sing.*, and Dat. *Plur.*; the Acc. has *a*, not *υ*.

SING.	DUAL.	PLUR.
N. <i>ιερεὺς</i>	N. A. V. <i>ιερέε</i>	N. <i>ιερέες, -εῖς, -ῆς</i>
G. <i>ιερέος, -έως</i>	G. D. <i>ιερέοιν</i>	G. <i>ιερέων</i>
D. <i>ιερέϊ, -εῖ</i>		D. <i>ιερεῦσι</i>
A. <i>ιερέα</i>		A. <i>ιερέας, -εῖς</i>
V. <i>ιερεῦ</i>		V. <i>ιερέες, -εῖς</i>

### Formation.

SING.	[ <i>ιερευ.</i> ] for [ <i>ιερεf.</i> ]	PLUR.
N. <i>ιερευ-Σ</i>	-εὺς	N. <i>ιερεf-EΣ</i> <i>f</i> dropped -έες
G. <i>ιερεf-OΣ</i> <i>f</i> dropped	-έος	G. <i>ιερεf-ΩΝ</i> " -έων
D. <i>ιερεf-I</i> "	-εῖ	D. <i>ιερεf-σΙ</i> shortened -εῦσι
A. <i>ιερεf-A</i> "	-έα	A. <i>ιερεf-AΣ</i> <i>f</i> dropped -έας
V. <i>ιερευ</i> no affix	-εῦ	V. <i>ιερεf-EΣ</i> " -έες

### DUAL.

N. A. V. <i>ιερεf-E</i> <i>f</i> dropped	-έε	G. D. <i>ιερεf-OIN</i> <i>f</i> dropped	-έοιν
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### Examples.

βότρυς, vos, m. cluster	πρέσβυς, εως, old man	
μῦς, vos, m. mouse	πέλεκυς, εως, m. axe	
πίτυς, vos, f. pine	γένυ, vos, chin	
βασιλεὺς king	ἵππευς knight	γραφεὺς painter



**Obs. 1. DIALECTS.**

The *Epic* has  $\eta$  for  $\epsilon$  in declining; as, G.  $-\eta\sigma$ ; D.  $-\eta\iota$ ; A.  $-\eta\alpha$ .

The *Attic* sometimes contracts Acc. *Sing.* into  $\eta$ ; as,  $\iota\epsilon\rho\acute{\epsilon}\alpha$ ,  $-\eta$ .

And with  $\epsilon\upsilon\varsigma$  pure contracts thus;  $\chi\omicron\epsilon\upsilon\varsigma$  pitcher; G.  $\chi\omicron\epsilon\omega\varsigma$ ,  $-\omega\varsigma$ ; A.  $-\acute{\epsilon}\alpha$ ,  $-\acute{\alpha}$ ; Pl. G.  $-\acute{\epsilon}\omega\nu$ ,  $-\acute{\omega}\nu$ ; A.  $-\acute{\epsilon}\alpha\varsigma$ ,  $-\acute{\alpha}\varsigma$ .

**Obs. 2.** In the four words,  $\nu\alpha\upsilon\varsigma$  ship,  $\gamma\rho\alpha\upsilon\varsigma$  old woman, and  $\beta\omicron\upsilon\varsigma$  ox,  $\chi\omicron\upsilon\varsigma$  mound, the  $[\nu.]$  also stands for a  $[\phi.]$ , and is dropped in some cases; thus,

<i>Sing. Att.</i>	<i>Ion.</i>	<i>Dual. Att.</i>	<i>Ion.</i>	<i>Plur. Att.</i>	<i>Ion.</i>
N. $\nu\alpha\upsilon\varsigma$	$\nu\eta\upsilon\varsigma$	N. A. V.	$\nu\eta\epsilon$	N.	$\nu\eta\epsilon\varsigma$
G. $\nu\epsilon\acute{\omega}\varsigma$	$\nu\eta\delta\varsigma$	G. D.	$\nu\epsilon\omicron\iota\nu$	G. $\nu\epsilon\acute{\omega}\nu$	$\nu\eta\acute{\omega}\nu$
D.	$\nu\eta\iota$			D. $\nu\alpha\upsilon\sigma\iota$	$\nu\eta\upsilon\sigma\iota$
A. $\nu\alpha\upsilon\nu$	$\nu\eta\alpha$			A. $\nu\alpha\upsilon\varsigma$	$\nu\eta\alpha\varsigma$
V. $\nu\alpha\upsilon$	$\nu\eta\upsilon$			V.	$\nu\eta\epsilon\varsigma$

Also *Ep.* G.  $\nu\epsilon\delta\varsigma$ ; A.  $\nu\acute{\epsilon}\alpha$ ; Pl. N.  $\nu\acute{\epsilon}\epsilon\varsigma$  &c. *Dor.*  $\nu\alpha\varsigma$ ; A.  $\nu\alpha\upsilon\nu$  or  $\nu\alpha\nu$ .

So  $\gamma\rho\alpha\upsilon\varsigma$ , only it makes *Att.* D.  $\gamma\rho\alpha\iota$ ; Pl. N.  $\gamma\rho\acute{\alpha}\epsilon\varsigma$ ,  $\gamma\rho\alpha\upsilon\varsigma$ ; G.  $\gamma\rho\acute{\alpha}\omega\nu$ ; A.  $\gamma\rho\acute{\alpha}\alpha\varsigma$ ,  $\gamma\rho\alpha\upsilon\varsigma$ .

SING.	DUAL.	PLUR.
N. $\beta\omicron\upsilon\varsigma$	N. A. V. $\beta\omicron\epsilon$	N. $\beta\omicron\epsilon\varsigma$
G. $\beta\omicron\delta\varsigma$ $\beta\omicron\upsilon$ poet.	G. D. $\beta\omicron\omicron\iota\nu$	G. $\beta\omicron\acute{\omega}\nu$
D. $\beta\omicron\iota$		D. $\beta\omicron\upsilon\sigma\iota$ , $\beta\omicron\epsilon\sigma\sigma\iota$ poet.
A. $\beta\omicron\upsilon\nu$ , $\beta\omicron\alpha$ <i>Ep.</i>		A. $\beta\omicron\upsilon\varsigma$ , $\beta\omicron\alpha\varsigma$ <i>Ep.</i>
V. $\beta\omicron\upsilon$	[So $\chi\omicron\upsilon\varsigma$ ]	V. $\beta\omicron\epsilon\varsigma$

**Obs. 3.** The word  $\lambda\acute{\alpha}\alpha\varsigma$  stone, seems to have lost a digamma or some other consonant (comp. *lapis.*), G.  $\lambda\acute{\alpha}\sigma$ , ( $\lambda\acute{\alpha}\sigma\upsilon$  *Soph.*); D.  $\lambda\acute{\alpha}\iota$ ; A.  $\lambda\acute{\alpha}\alpha\nu$ .

**Obs. 4. FORMATION of Nom. Sing.**

Masculines and feminines add  $\Sigma$ , neuters remain unaltered; as,  $[\iota\chi\theta\upsilon.]$ ,  $\iota\chi\theta\upsilon\varsigma$ ;  $[\delta\acute{\alpha}\kappa\rho\upsilon.]$ ,  $\delta\acute{\alpha}\kappa\rho\upsilon$ .

## § 24. FOURTH DECLENSION—Crude-form ends in O.

(a final  $[\sigma.]$  having been dropped.)

Nominatives end in  $\omega\varsigma$  and  $\omega$ , all feminine; as,  $\alpha\iota\delta\omega\varsigma$  shame,  $\phi\epsilon\iota\delta\omega$  parsimony.

SING.	
N. $\alpha\iota\delta\omega\varsigma$	N. $\phi\epsilon\iota\delta\omega$
G. $\alpha\iota\delta\acute{\omicron}\sigma\varsigma$ , $-\omicron\upsilon\varsigma$	G. $\phi\epsilon\iota\delta\acute{\omicron}\sigma\varsigma$ , $-\omicron\upsilon\varsigma$
D. $\alpha\iota\delta\acute{\omicron}\iota$ , $-\omicron\iota$	D. $\phi\epsilon\iota\delta\acute{\omicron}\iota$ , $-\omicron\iota$
A. $\alpha\iota\delta\acute{\omicron}\alpha$ , $-\acute{\omega}$	A. $\phi\epsilon\iota\delta\acute{\omicron}\alpha$ , $-\acute{\omega}$
V. $\alpha\iota\delta\omicron\iota$	V. $\phi\epsilon\iota\delta\omicron\iota$

These nouns rarely have a *Dual* or *Plural*.



*Formation.*

[φειδο.] for [φειδοσ.]

N. φειδο	lengthened	-ῶ	D. φειδο-Ι	-ῶι
G. φειδο-ΟΣ		-δος	A. φειδο-Α	-δα
		V. φειδο, altered	-οῖ	

*Examples.*

ἥως dawn	ἥχῳ echo	Λητῷ Latona
Γοργῷ Gorgo	Ἰῷ Io	πειθῷ persuasion

*Obs. 1.* A few nouns in *ων, ονος*, are declined (in *Attic*) like this Dec.; as, ἀηδών, -όνος or -οῦς. Also, χρώς skin, χρωτὶς, has *Ep.* χροῖς, -οῖ, -δα.

*Obs. 2.* Ἡώς morning, ἡοῦς, makes in prose ἔως, G. ἔω, D. ἔφ, A. ἔω.

*Obs. 3.* FORMATION of *Nom. Sing.*

Nominatives lengthen [ο.] into ω, and sometimes add Σ; as, [φειδο.], φειδῶ; [αἰδο.], αἰδώς.

## § 25. FIFTH DEC.—Crude-form ends in AT or A.

(a final [τ.] being sometimes dropped.)

## SING.

N. A. V.	κέρας		
G.	κέρατος,	<i>Ep.</i> κέραος,	<i>Att.</i> κέρως
D.	κέρατι,	,, κέραϊ,	,, κέρα

## DUAL.

N. A. V.	κέρατε	,, κέραε	,, κέρα
G. D.	κεράτιον	,, κεράοιν	,, κερῶν

## PLUR.

N. A. V.	κέρατα	,, [κεραα]	,, κέρα
G.	κεράτων	,, κεράων	,, κερῶν
D.	κέρασι	,, κεράτεσσι	,, κέρασι

The *Ionic* has ε for α; as, κέρεος, -εῖ &c.

*Formation.*

[κερατ.] or [κερα.]

Formed like the fifth Declension of simple nouns.

*Obs. 1.* In the same way κρέας flesh, κρέατος, -ας, -ως; τέρας wonder, -ατος, -ας, contracted only in the *Pl.* τέρα; οὖας ear, πέρας or πεῖρας limit, never lose the [τ.].

*Obs. 2.* Some never have the [τ.] in declining; as,

γέρας prize,	ας	δέρας cup,	σκέρας defence
γῆρας old age,	ας	κνέρας dusk	σέλας brightness

N. B. Perhaps these have lost [σ.], not [τ.]; as σέλας, [σελασ-ος], σέλαος, like αἰδώς, [αἰδοσ-ος,] αἰδώς.



*Obs. 3.* Some are declined in the *Ionic* way, in *εος* ; as, *βρέτας* image, G. *βρέτεος* ; so *κῶας* hide, *οὔδας* ground. And in other words G. *εος*, *-ους*, is found in *Attic poets*.

*Obs. 4.* In this Dec. may be placed the *poetic* noun *κάρα* head.

N. A. V. *κάρα* n. D. *κάρα*  
G. *κρατὸς* ; D. *κρατὶ* ; A. *κράτα* m. *Soph. neut.* ; Pl. A. *κράτας* m.  
peculiar *Epic* formation  
N. A. *κάρη* n. ; G. *-ῆατος*, *-ητος* ; D. *-ῆατι*, *-ητι* ; Pl. N. *κάρα*  
G. *κράατος* ; D. *κράατι* ; Pl. G. *κράτων* ; D. *κρασὶ* ; A. *κράατα*  
Pl. N. A. *κάρηνα* ; G. *καρήνων*.

*Obs. 5.* FORMATION of *Nom. Sing.*

Nominatives take Σ for [τ.] ; as, [*κρατ.*], *κέρας*.

## § 26. THE GENDER OF NOUNS.

The Gender of nouns is determined in two ways.

- I. By the *meaning* of words—*General Rules*.
- II. By the *form* of words—*Particular Rules*.

### I. General Rules.

1. *Masculine.* Words denoting *men*, or *male* beings, are masculine.

2. *Feminine.* Words denoting *women*, or *female* beings, are feminine.

3. *Common.* Words denoting an office or condition, which may belong either to *men* or *women*, and many names of *animals*, are common in their gender.

*Obs. 1.* Diminutives in *ιον*, (when not proper names) ; as, *κορδάσιον* damsel, and also *τέκνον*, *τέκος*, child, are *neuter* ; the *form* of the words prevailing over their *meaning*.

*Obs. 2.* Several names of animals are *Epicæne*, having only one gender for both sexes ; as, *ιέραξ* m. hawk, *γλαυξ* f. owl. Some are *doubtful* in their gender, being used either as masculine or feminine without any distinction.

4. *Neuter.* All undeclined words are neuter.

### II. Particular Rules.

N. B. The *Particular Rules* should apply only to those nouns whose gender is not determined by their meaning ; yet sometimes the *form* of the word fixes the gender, when the *meaning* would require a different one. (*See above Obs. 1.*)

In many words the form and meaning coincide ; as, *κριτής*, *-οῦ*, m.



(a) *Simple Nouns.*

1. *First Dec.* Nouns in *as* and *ης* all *masculine*.
2. *Second Dec.* Nouns in *a* and *η* all *feminine*.
3. *Third Dec.* Nouns in *os* mostly *masculine*.  
Nouns in *ov* all *neuter*.

*Obs.* 1. Several nouns in *os* are *feminine* ; as,

ἀτράπδος path	ἡπειρος continent	δόδος way
βάλανος acorn	κάμινος oven	πλίνθος tile
βάσανος test	κέλευθος way	ράβδος staff
βίβλος book	κέρκος tail	στοδός ashes
γνάθος jaw	κόπρος dung	τάμισος runnet
δέλτος tablet	κρύσταλλος crystal	τάφρος ditch
διάλεκτος dialect	(and precious stones)	τρίβος path
δοκός beam	νῆσος island	ψάμμος sand
δρόσος dew	νόσος disease	ψήφος pebble

And some others, especially where the word is really an adjective, with a *fem.* substantive understood ; as, ἡ νεὸς (*i. e.* γῆ), the new-tilled land.

*Obs.* 2. The following are *doubtful* :

ἑκάτος boat	βάρβιτος lyre	κότινος olive	οἶμος path
ἄρακτος spindle	θάμνος shrub	ληνός press	ρίνδος skin

4. *Fourth Dec.* Nouns in *ως* mostly *masculine*.  
Nouns in *ων* *neuter*.

*Obs.* Ἄλως barn-floor, and some islands ; as, Κῶς, Τέως, are *feminine*.

5. *Fifth Dec.* (i) Nouns in *a*, *ι*, *υ*, *neuter*.  
(ii) Nouns in *υ* all *mas.* or *fem.*

(a) *Masculines* end in *αν*, *ην*, *ων* (-οντος or -ωνος) ; as, παῖαν song, λιμὴν port, δράκων serpent, ἀγὼν contest.

*Obs.* 1. φρήν mind is *feminine* ; νεόμην new moon, *doubtful*.

*Obs.* 2. ἄλων barn-floor, γλήχων penny-royal, μήκων poppy, τρήρων dove, are *feminine*.  
αἰὼν age, αὐλῶν defile, κῶδων bell, are *doubtful*.

(b) *Feminines* end in *ω* or *ις*, and *ων* (-ονος) ; as, ἀκτὶν, -ις ray, εἰκὼν image.

*Obs.* 1. δελφὶν dolphin is *masculine* ; θιν shore, *doubtful*.

*Obs.* 2. ἄκμων anvil is *masculine*. Also some from their meaning ; as, δαίμων deity.

- (iii) Nouns in *ρ* all *mas.* or *neut*.

(a) *Masculines* end in *ηρ*, *υρ*, *ωρ* (-ωρος, or -ορος) ; as, ἀστήρ star, ψίθυρ whisper, ἄχωρ ulcer, ῥήτωρ orator.



*Obs.* 1. γαστήρ belly, κῆρ fate, are *fem.*; ἀήρ, αἰθήρ, air, *doubtful*.  
κῆρ for κέαρ heart, ῆρ for ἔαρ spring, are *neut.* (see below *b.*)

*Obs.* 2. πῦρ fire is *neuter*.

*Obs.* 3. ἔλδωρ wish, ἔλωρ spoil, πέλωρ monster, (-ωρος), are *neut.*

*Obs.* 4. Nouns in ωρ, ορος, are all names of *men*; except ἀλέκτωρ, ἄωρ, wife.

(*b*) *Neuters* end in αρ, ορ, ωρ (-ατος); as, νέκταρ nectar, ἡτορ heart, ὕδωρ water.

*Obs.* ψάρ starling is *masculine*; μῶμαρ fool, ὅαρ wife, take their gender from their meaning.

N. B. All nouns making Gen. ατος are *neuter*.

(*iv*) Nouns in *s* all *mas.* or *fem.*

(*a*) *Masculines* end in ας (-αντος), ους, ως; as, ἱμᾶς thong, ὀδοῦς tooth, γέλως laughter.

*Obs.* οὖς, ὠτὺς, ear, and φῶς light, are *neuter*.

(*b*) *Feminines* end in ας (-αδος), ης, ις, υς; as, λάμ-  
πας torch, ἑσθῆς dress, ἔρις strife, χλάμυς cloak.

*Obs.* 1. λέβης cauldron is *masculine*; also towns in ης.

*Obs.* 2. ὄρνις bird is *doubtful*.

For *neuters* in ας, ατος, see *Dec. 5. Contract.*

(*v*.) Nouns in ξ all *mas.* or *fem.*

(*a*) *Masculines* end in ξ, G. κος; as, οἶαξ, -ᾱκος, rudder.

*Obs.* 1. The following are *feminine*,

ἀλώπηξ fox	κλίμαξ ladder	πίδαξ fount	προῖξ dowry
βῶλαξ clod	κύλιξ cup	πλάξ plain	φριξ foam
γλαυξ owl	λάρναξ chest	Πνύξ Pnyx	χοῖνιξ chœnix
κάλυξ cup	πήληξ helmet	add νύξ, νυκτ-ός, night	

*Obs.* 2. The following are *doubtful*—

ἑμπνύξ band | αὔλαξ furrow | κάμαξ spear | λείμαξ mead | χάλιξ pebbles

(*b*) *Feminines* end in ξ, G. γος; as, μάστιξ, -ίγος, whip.

*Obs.* 1. τέττιξ cicada is *masculine*.

*Obs.* 2. λάρυγξ, φάρυγξ, throat, φάλαγξ phalanx, are *doubtful*.

*Obs.* 3. Nouns in ξ, Gen. χος, are few.

*Mas.* [γλωξ], γλῶχες spikes | ὄνυξ nail | ὄστριξ hedgehog

*Fem.* διῶρνυξ canal | θριξ hair | πτύξ fold | ψιξ crumb

*Doubtful* βήξ cough.

(*vi*) Nouns in ψ mostly *mas.*

*Masculines* end in ψ; as, χάλυψ steel.

<i>Obs. Feminines</i> are	λαῖλαψ storm	φλέψ vein
καλαῦροψ crook	(νίψ) νίφα snow	χέρνιψ ewer
κατήλιψ stairs	ὕψ ὁπὸς voice	ὥψ ὠπὸς face



(b) *Contracted Nouns.*

1. *First Dec.* Nouns in *ης* proper names of *men*.  
Nouns in *ος* *neuter*.

2. *Second Dec.* Nouns in *ις* *feminine*.  
Nouns in *ι* *neuter*.

*Obs.* *κίς* weevil, *λίς* lion, *ὄφις* snake, are *masculine* ;

3. *Third Dec.* Nouns in *υς* mostly *feminine*.  
Nouns in *υ* *neuter*.  
Nouns in *εϋς* *masculine*.

*Obs.* The following in *υς* are *masculine* :

βότρυς bunch	ἰχθύς fish	νέκυς corpse	πῆχυς cubit
θρήνυς stool	μῦς mouse	πέλεκυς axe	στάχυς ear of corn

4. *Fourth Dec.* Nouns in *ως* and *ω* *feminine*.

5. *Fifth Dec.* Nouns in *ας* (*-ατος* or *-αος*) *neuter*.

## § 27. IRREGULAR NOUNS.

1. Irregular nouns are called *Heteroclites*.
2. Heteroclites are of three kinds ; *Variants*, *Redundants*, *Defectives*.

## I. VARIANTS.

Variants vary their gender, declension, or meaning in different cases, numbers, or dialects.

1. *Variant in Gender.*

(a) *Masculine* in the *Sing.*, *neuter* in the *Plur.*

*θέσμος* law, *σίτος* corn.

(b) *Masculine* in *Attic*, *feminine* in *other dialects*,

*βάτος* bramble, *κίων* column.

(c) *Feminine* in *Attic*, *masculine* in *other dialects*,

*βῶλος* clod, *ὑμπαξ* unripe grape, *ὑαλος* crystal.

2. *Variant in Declension.*

These variations are often caused by the crude-form being much altered in the *Nom. Sing.*

*ἀμνός* lamb, G. *ἀρν-ός*, -ί, -α ; as if from *ἀρς* or *ἀρήν*.

*γάλα* milk, G. *γάλακτ-ος*, -ι, (Ep. *γάλαγος* ; Latin *lac, lactis*.).

*γυνή* woman, G. *γυναικ-ός*, -ί, -α, *γυναι*. *κύων* dog, G. *κυν-ός*, -ί, -α, *κύον*.

*Ζεύς* Jupiter, G. *Ζην-ός*, -ί, -α, *Ζεῦ*. *ὕνειρον* dream, G. *ὀνείρατ-ος*, -ι.

*ὄσσε* two eyes, Pl. *ὄσσοι*, -ων, -οις, like *Dec. 3*.

*πῦρ* fire, *πυρός*, Pl. *πυρά*, -ῶν, -οῖς, like *Dec. 3*.

for *γόγγυ*, *δόρυ*, *ἕδωρ*, &c., see § 18. *obs.* 4, 5.



3. *Variant in Meaning (and Gender).*

ἡ ἅλς sea, <i>Sing.</i> ,	οἱ ἅλεις salt, <i>Plur.</i>
σπόνδη libation, <i>Sing.</i> ,	σπόνδας treaty, <i>Plur.</i>
ὁ ζυγὸς yoke,	τὸ ζυγὸν balance.
ὁ ἵππος mouse-trap,	ἡ ἵππος burden.
ὁ ἵππος horse,	ἡ ἵππος cavalry.
ὁ λέκιθος pottage,	ἡ λέκιθος yolk of an egg.
ὁ λίθος stone,	ἡ λίθος jewel.
ὁ μηρὸς, μηροί, thigh,	τὰ μηρία, μηρὰ, thigh bones.
ὁ χάραξ palisade,	ἡ χάραξ stake for vines.

## II. REDUNDANTS.

Redundants have for the same word two terminations of different genders or declensions.

1. *Redundant throughout the cases.*

ἅλως, -ω ; or ἅλων, -ωνος, floor.	μάρτυς or μάρτυρος witness.
δένδρον or δένδρος, -eos, tree.	ὄνειρον or ὄνειρος dream.
διάκτωρ or διάκτορος messenger.	πρέσβυς or πρεσβύτης elder.
δμῶς or δμῶδς attendant.	σκότος, -ου ; σκότος, -eos, gloom.
θύλαξ or θύλακος sack.	τύφως, -ω ; τύφων, -ωνος, storm.
λεῶς or λαὸς people.	χέρνιψ or χέρνιβον ewer.

and some others.

2. *Redundant in some cases.*

γέλως laughter, A. γέλωτα or γέλων.
Ζεὺς Jupiter, G. Ζηνὸς or Διὸς, &c.
θέμις justice, G. ἴδος, -ιστος <i>Ep.</i> , -ῖτος <i>Dor.</i> , -ιος <i>Ion.</i>
κοινωνὸς partner, <i>Pl.</i> N. -νοί or -νες ; A. -νους or -νας.
κρίνον lily, <i>Pl.</i> N. D. -να, -νοίς, (-νεα, -νεσί, <i>Ion.</i> )
Οἰδίπους Œdipus, G. Οἰδίποδ-ος, -αο, -ᾶ <i>Dor.</i> , Οἰδίπου.
υἱὸς son, G. υἱοῦ, or υἱέος, (υἱός <i>Ep.</i> ) &c.

Also, see § 18. *obs.* 2. § 21. 3. *obs.* 1. § 24. *obs.* 1.

Some redundancies are found only in Epic and other poets ; the poetical cases being derived from forms not commonly in use.

POETIC.	COMMON.	POETIC.	COMMON.
G. ἄϊδος, -ι, -α, Hades,	ἄϊδου, -η, -ην.	μαστὶ, -ιν, scourge,	μάστιγι, -α.
στιχὸς, <i>Pl.</i> -ες, -ας, rank,	-ου, -οι, -ους.	ὑσμῖνι battle,	ὑσμίνη.
D. ἄλκι aid	ἀλκῇ.	A. κρόκα web,	κρόκη.
κλαδί, <i>Pl.</i> -εσι, twig,	κλάδω, -οις.	θέραπα, <i>Pl.</i> -ες, -οντα, -οντες.	
λίτῃ, -τα, linen,	λιτῶ, -όν.	<i>Pl.</i> D. προσώπασι, προσώποις.	

3. *Redundant in the Plural.*

Masculine in the *Sing.* ; mas. and neut. in the *Plur.*

βόστρυχος curl	δίφρος car	κύκλος circle	σταθμὸς station
δεσμὸς band	ἡ κέλευθος way	λύχνος lamp	ὁ, ἡ, Τάταρος

The following have the neut. *rarely*, or in *later writers*.

δάκτυλος finger	μύχος recess	τράχηλος neck
δρυμὸς forest	ρύπος filth	χαλινός bit

Many forms of *Redundants* might be classed as *Defectives*.



## III. DEFECTIVES.

Defectives are deficient in number or in case.

1. *Defective in number.*

(a) Nouns which have only the *Singular*.

Names of qualities or abstract ideas ; as, δικαιοσύνη justice.

Nouns denoting a substance or mass ; as, πλοῦτος wealth, χρυσὸς gold, ἀήρ air.

(b) Nouns which have only a *Dual* and *Plural*.

ὄσσε two eyes, ὄσσοι ; the pronoun ἀλλήλων, ἀλλήλων.

(c) Nouns which have only a *Plural*.

*Mas.* ἐτήσιαι annual winds ; names of Towns ; as, Δελφοί Delphi.

*Fem.* δυσμαί sun-set ; names of Towns ; as, Ἀθῆναι Athens.

*Neut.* βασιλεία palace (rarely *Singular*) ; ἔγκατα entrails ; towns and festivals ; as, Λεῦκτρα Leuctra, Διονύσια feast of Bacchus.

2. *Defective in case.*

(a) *Aptots* ;—or undeclinable nouns,

The names of letters ; as, ἄλφα, βῆτα ;

some foreign words ; as, βάαλ, πάσχα ;

cardinal numbers from 5 to 100 ; as, πέντε, ἕξ, ἑπτα ;

also δέμας body, σέβας worship, ὕναρ dream, ὕπαρ vision,

ὄφελος profit, δῶς gift ; rightly used only in N. A. V.

short forms ; as, δῶ for δῶμα, κρῖ for κρίθη, ἄλφι for ἄλφειτον.

(b) *Monoptots* ;—nouns with only *one* case,

Nom. φροῦδος, -η, -ον, gone, also, Nom. *Dual*. and *Plur*.

Gen. μάλης arm.

Dat. ἀλκι aid (above, ii. 2).

Acc. νίφα snow.

Voc. ἡλὲ or ἡλεέ infatuated.

(c) *Diptots* ;—nouns with only *two* cases,

N. λῆς, A. λῆν, lion.

D. λιτὶ, A. λίτα, (above, ii. 2).

(d) *Triptots* ;—nouns with only *three* cases,

G. Διὸς, -ι, -α, [Δις], (above ii. 2). G. ὀπδς, -ι, -α, [ὀψ], voice.

the pronouns ἀλλήλων, οὖ, ἐμαυτοῦ, σεαυτοῦ, ἐαυτοῦ.

(e) *Tetraptots* ;—nouns with only *four* cases,

all interrogative, relative, and demonstrative pronouns, from their nature, have no Vocative.

§ 28. *Index to Irregular nouns.*

ἀήρ, III. 1, a.

Ἀθῆναι, III. 1, c.

ἄϊδος, II. 2.

ἀλκι, II. 2. III. 2, b.

ἀλλήλων, III. 1, b. III. 2, d.

ἄλφα, &c., III. 2, a.

ἄλφι, III. 2, a.

ἄλως, II. 1.

ἄμνός, I. 2.

βάαλ, III. 2, a.

βασιλεία, III. 1, c.

βάτος, I. 1, b.

βόστρυχος, II. 3.

βῶλος, I. 1, c.

γάλα, I. 2.

γέλως, II. 2.

γόνυ, I. 2.

γυνή, I. 2.

δάκτυλος, II. 3.

Δελφοί, III. 1, c.

δέμας, III. 2, a.

δένδρον, II. 1.

δεσμός, II. 3.

διάκτωρ, II. 1.

δικαιοσύνη, III. 2, a.

Διονύσια, III. 1, c.

Διὸς, III. 2, d.



δίφρος, II. 3.	κρόκα, II. 2.	πλούτος, III. 1, α.
δμῶς, II. 1.	κύκλος, II. 3.	πρέσβυς, II. 1.
δόρυ, I. 2.	κύων, I. 2.	προσώπασι, II. 2.
δρυμὸς, II. 3.	λέκεθος, I. 3.	πῦρ, I. 2.
δυσμαί, III. 1, c.	Λεῦκτρα, III. 1, c.	ρύπος, II. 3.
δῶ, III. 2, α.	λεῶς, II. 1.	σεαυτοῦ, III. 2, d.
δῶς, III. 2, α.	λίθος, I. 3.	σέβας, III. 2, α.
ἐαυτοῦ, III. 2, d.	λῆς, III. 2, c.	σίτος, I. 1, α.
ἐγκατα, III. 1, c.	λιτὶ, II. 2. III. 2 c.	σκότος, II. 1.
ἐμαυτοῦ, III. 2, d.	λύχνος, II. 3.	σπόνδη, I. 3.
ἐτήσιαι, III. 1, c.	μάλης, III. 2, δ.	σταθμὸς, II. 3.
Ζεὺς, I. 2. II. 2.	μάρτυς, II. 1.	στιχὸς, II. 2.
ζυγὸς, I. 3.	μαστὶ, II. 2.	Τάρταρος, II. 3.
ἡλὲ, III. 2, δ.	μηρὸς, I. 3.	τράχηλος, II. 3.
θέμις, II. 2.	μυχὸς, II. 3.	τύφος, II. 1.
θέραπα, II. 2.	νίφα, III. 2, δ.	ῥαλος, I. 1, c.
θεσμὸς, I. 1, α.	Οἰδίπους, II. 2.	ῥδωρ, I. 2.
θύλαξ, II. 1.	δυφαξ, I. 1, c.	υἶς, II. 2.
ἵπος, I. 3.	δναρ, III. 2, α.	ἵπαρ, III. 2, α.
ἱππος, I. 3.	δνειρον, I. 2. II. 1.	ῥσμινι, II. 2.
κέλευθος, II. 3.	δσσε, I. 2. III. 1, δ.	φροῦδος, III. 2, δ.
κίων, I. 1, δ.	δφελος, III. 2, α.	χαλινὸς, III. 3.
κλαδί, II. 2.	δψ, III. 2, d.	χάραξ, I. 3.
κοινωνὸς, II. 2.	πάσχα, III. 2, α.	χέρνιψ, II. 1.
κρί, III. 2, α.	πέντε, &c., III. 2, α.	χρυσὸς, III. 1, α.
κρίνον, II. 2.		

## ADJECTIVES.

1. ADJECTIVES denote the *qualities* of things, and are joined to substantives to express their nature or character; as, σοφὸς ἀνὴρ, a wise man.

2. Adjectives take the form and declension of substantives.

*Obs.* Adjectives being declined like substantives, generally follow them also in their dialectic varieties.

§ 29. *Adjectives of three terminations.*

(a) Some adjectives have three terminations, one for each gender.

*Obs.* In adjectives of three terminations the crude-form of the *fem.* always ends in [α.]—Dec. 2.; but that of the *mas.* and *neut.* varies.



1. Adjectives in *os*, *η*, *ον*; [*o. a.*]; *as*, σοφὸς wise.

SING.	PLUR.
N. σοφὸς, -ῆ, -ὸν,	N. σοφοί, -αί, -ά,
G. σοφοῦ, -ῆς, -οῦ,	G. σοφῶν, -ῶν, -ῶν,
D. σοφῶ, -ῆ, -ῶ,	D. σοφοῖς, -αῖς, -οῖς,
A. σοφόν, -ῆν, -όν,	A. σοφούς, -ὰς, -ά,
V. σοφῆ, -ῆ, -όν.	V. σοφοί, -αί, -ά.

## DUAL.

N. A. V. σοφῶ, -ὰ, -ῶ, | G. D. σοφοῖν, -αῖν, -οῖν.

Adjectives in *os* pure and *pos* keep *a* in the *fem.*; *as*,

N. δίκαιος, -ᾱ, -ον, just,	ἱερὸς, -ᾱ, -όν, sacred,
G. δικαίου, -ᾱς, -ου.	ἱεροῦ, -ᾱς, -οῦ.

*Obs.* 1. Some in *oos* have *η* in the feminine; except after *ρ*; *as*,  
 θυδοος, -όη, -οον, eighth. | ἄθροος, -όα, -όον, crowded.

*Obs.* 2. Some in *eos* and *oos* are contracted; and then *έα* (not preceded by *ρ*), and *όη*, make *ῆ* in the *Sing.* but *εα*, *οα*, make *α* in the *Dual* and *Plur.*; *as*, χρύσεος golden, ἀργύρεος silver, ἀπλός single.

<i>Sing.</i> χρύσεος -οῦς, χρυσέα -ῆ, χρύσειον -οῦν.	<i>Plur.</i> χρύσεια -ᾱ.
ἀργύρεος -οῦς, ἀργυρέα -ῆ, ἀργύρεον -οῦν.	ἀργύρεα -ᾱ.
ἀπλός -οῦς, ἀπλόη -ῆ, ἀπλόον -οῦν.	ἀπλόα -ᾱ.

2. Adjectives in *us*, -ειᾶ, -υ, [*v. εια.*]; *as*, ἡδὺς sweet.

SING.	PLUR.
N. ἡδὺς, ἡδεῖα, ἡδὺ,	ἡδέες -εῖς, ἡδεῖαι, ἡδέα,
G. ἡδέος, ἡδειας, ἡδέος,	ἡδέων, ἡδειῶν, ἡδέων,
D. ἡδέϊ -εῖ, ἡδεία, ἡδέϊ -εῖ,	ἡδέσι, ἡδειαῖς, ἡδέσι,
A. ἡδὺν, ἡδείαν, ἡδὺ,	ἡδέας -εῖς, ἡδειας, ἡδέα,
V. ἡδύ, ἡδεῖα, ἡδύ.	ἡδέες -εῖς, ἡδεῖαι, ἡδέα.

## DUAL.

N. A. V. ἡδέε, ἡδειᾱ, ἡδέε. | G. D. ἡδέοιν, ἡδειαιν, ἡδέοιν.

Πολὺς much, is declined irregularly; *as*,

N. πολὺς, πολλή, πολὺ,	D. πολλῶ, πολλῇ, πολλῶ,
G. πολλοῦ, πολλῆς, πολλοῦ,	A. πολλύν, πολλήν, πολύ.

(the *Dual* and *Plur.* entirely from πολλός.)*Obs.* DIALECTS. Besides the usual dialectic changes(a) poets have *ε* for *ει* in the *fem.*; *as*, ἡδέα, -έης, -έη, -έην.— also in the *Acc.* *εα* for *υν*; *as*, εὐρέᾱ πόντον, *Il.* ζ. 291.(b) poets use some Adj. in *us* with only two terminations; *as*,  
 θῆλυς ἑέρση *Od.* ε. 467.; ἀδέᾱ χαίταν. *Theoc.* xx. 8.(c) For πολὺς the *Ionic* uses πολλός, -ῆ, -όν, throughout.The *Epic* has πολὺς, πολὺ, with only two terminations, making  
 G. πολέος; D. -εῖ; *Pl.* N. -έες, *neut.* -έα; G. -έων; D. -έσι; A. -έας.



3. Adjectives in *ās*, *āsă*, *ān*, [*αντ. ασα.*]; *as*,

*Sing. N.* *pās*, *pāsa*, *pān*, all,

*G.* *παντ-ός, πάσης, παντ-ός*, &c.

(the rest like Dec. 5, and Dec. 2.)

*Obs.* *Pās* and its compounds *δπας*, *σύμπας*, are the only *adjectives* thus declined; but all *participles* in *as* have this form.

*Sing. N.* *μέλας*, *μέλαινα*, *μέλαν*, black,

*G.* *μέλαν-ος, μελαίνης, μέλαν-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

So *τάλας*, *τάλαινα*, *τάλαν*, wretched.

*Sing. N.* *μέγας*, *μεγάλη*, *μέγα*, great,

*G.* *μεγάλ-ου, -ης, -ου* | *D.* *μεγάλ-ω, -η, -ω*

*A.* *μέγαν, μεγάλην, μέγα*.

(the *Dual* and *Plur.* entirely from *μέγαλος*.)

4. Adjectives in *eis*, *essă*, *en*, [*εντ. εσσα.*]; *as*,

*Sing. N.* *χαρίεις*, *χαρίεσσα*, *χαρίεν*, graceful,

*G.* *χαρίεντ-ος, χαριέσσης, χαρίεντ-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

*Obs.* Adjectives in *heis* and *oeis* are often contracted; *as*, *τιμήεις-ῆς*, *τιμήεσσα-ῆσσα*, *τιμήεν-ῆν*, honoured.

*μελιτόεις-οῦς*, *μελιτόεσσα-οῦσσα*, *μελιτόεν-οῦν*, honied.

5. Adjectives in *ōn*, *ousă*, *on*, [*ουτ. οуса.*]; *as*,

*Sing. N.* *ἐκὼν*, *ἐκούσα*, *ἐκόν*, willing,

*G.* *ἐκόντ-ος, ἐκούσης, ἐκόντ-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

#### (b). *Participles.*

All participles have three terminations, and end in *os*; *as*, *τυπτόμενος, -η, -ον*, being struck, (like *σοφός*).  
 „ *as*; „ *τύψας, -āsă, -αν*, having struck, (like *pās*).  
 „ *ων*; „ *τύπτων, -ουσă, -ον*, striking, (like *ἐκὼν*).  
 „ *eis*; „ *τυφθεὶς, -εῖsă, -έν*, struck, (*έντος, εἰσης, έντος*).  
 „ *us*; „ *δεικνὺς, -ῦsă, -ὺν*, showing, (*ύντος, ὑσης, ύντος*).  
 „ *ous*; „ *διδὼς, -οῦsă, -όν*, giving, (*όντος, ούσης, όντος*).  
 „ *ws*; „ *τετυφὼς, -υῖă, -ός*, having struck, (*ότος, υῖας, ότος*).

*Obs.* Contracted or shortened participles in *ws* are thus declined, *ἐστηκὼς, ἐστῶς, ἐστῶς*, having stood up.

*Sing. N.* *ἐστῶς, -ῶσα, -ῶς or ὅς*, | *G.* *ἐστῶτος, -ώσης, -ῶτος*.



§ 30. *Adjectives of two terminations.*

Some adjectives have two terminations, one for the *mas.* and *fem.*, and one for the *neut.*

1. Adjectives in *ης*, *neut. es*, [ε. for ες.]; as, ἀληθὴς true.

SING.		PLUR.	
N. ἀληθὴς,	ἀληθές,	N. ἀληθέες, -εῖς, ἀληθέα, -ῆ,	
G. ἀληθέος, -οῦς,		G. ἀληθέων, -ῶν,	
D. ἀληθεῖ, -εῖ,		D. ἀληθέσι,	
A. ἀληθέα, -ῆ,	ἀληθές,	A. ἀληθέας, -εῖς, ἀληθέα, -ῆ,	
V. ἀληθές.		V. ἀληθέες, -εῖς, ἀληθέα, -ῆ.	

## DUAL.

N. A. V. ἀληθέε, -ῆ, | G. D. ἀληθέοιν, -οῶν.

*Obs.* 1. After a vowel *έα* is contracted into *ᾶ* in the *Acc. Sing.*, but not in the *Plur.*; as, ὑγιής healthy, ὑγέα, -ᾶ, but ὑγίεας, -εῖς.

*Obs.* 2. Compounds of *εἶτος* year have also a feminine in *ις*; as, τριέτης, τριέτις, three years old.

2. Adjectives in *ος*, *neut. ον*, [ο.]; as,

*Sing.* N. χρήσιμος, χρήσιμον, useful,

G. χρησίμου, &c.

Of this kind are most compound adjectives in *ος*.

*Obs.* 1. Compounds in *ικος* have three terminations; as, ἐπιδεικτικός, -ῆ, -ον, ostentatious. And in the *earliest* writers, and subsequently in poetry, other compounds are so declined; as, ἀθάνατος, -ῆ, -ον, *Il.* β. 447. *Æsch. Ch.* 609.

*Obs.* 2. The simple Adj. in *ος*, which have only two terminations, are especially those that end in *ιμος*; as, χρήσιμος. Also some that end in—

ιος.	αιος.	ειος.	πος.
ἅγιος holy.	ἀναγκαῖος,	αἰετός in court.	ἀβρὸς soft.
ἄργιος white.	βέβαιος secure.	βασιλείος royal.	βάρβαρος foreign.
δήμιος public.	γηραιὸς aged.	ὀθνεῖος foreign.	ἐλεύθερος free.
δόλιος crafty.	θυραῖος abroad.	ὄρειος mountain.	ἡμερος tame.
ἐτήσιος yearly.	μάταιος vain.	τέλειος perfect.	

Also ἐξίτηλος failing, ἔρημος desert, ἡσυχος quiet, &c.

Yet some of these are also found with -ῆ.

*Obs.* 3. Even superlatives are found with only two terminations; as, δλοώτατος ὁδμή. *Od.* δ. 442, and see *Thuc.* iii. 101.

3. Adjectives in *ους*, *neut. ουν*, (*oos* contracted); as,

*Sing.* N. (εὔνοος) εὔνους, (εὔνοον) εὔνου, friendly,

G. (εὐνόου) εὐνον, &c.

*Pl.* N. A. V. *neut.* εὐνόα, not contracted.



*Obs.* The compounds of *ποὺς* foot, and *ὀδοὺς* tooth, make

N. τετράπους, τετράπουν,	N. μονόδους, μονόδον,
G. τετράποδος, or -που, &c.	G. μονόδοντος, &c.

Compounds of *ποὺς* have also a form in *ος*; as, τετράπος.

4. Adjectives in *ως*, *neut.* *ων*, [ω.], *Attic*; as,

*Sing.* N. ἱλεως, ἱλεων, propitious,

G. ἱλεω, &c.

*Obs.* 1. Some compounds in *ως* make *ωτος*; as, ὠμοβρῶς, G. -ῶτος, devouring raw.

*Obs.* 2. Compounds of γέλως, κέρας, vary between *ω* and *ωτος*; as,

N. φιλόγελως, -ων; G. -ωτος or -ω. | βούκερως, -ων; G. -ωτος or -ω.

5. Adjectives in *ην*, *neut.* *εν*, [εν.]; as,

*Sing.* N. ἄρσην, ἄρσεν, masculine,

G. ἄρσενος, &c.

*Obs.* τέρην, τέρενα, τέρεν, tender, has three terminations.

6. Adjectives in *ων*, *neut.* *ον*, [ον.]; as,

*Sing.* N. σῶφρων, σῶφρον, prudent,

G. σῶφρονος, &c.

Like σῶφρων are declined comparatives in *ων*; as,

*Sing.* N. μείζων, μείζον, greater,

G. μείζονος, &c.

*Obs.* 1. Comparatives in *ων* admit of contraction; thus,

S. Ac. μείζονα, [-οα], μείζω.	Pl. Ac. μείζονας, [-οας], μείζους.
Pl. N. V. μείζονες, [-οες], μείζους.	Neut. μείζονα, [-οα], μείζω.

*Obs.* 2. Πίων fat has sometimes a *feminine* form πείρα.

The following are mostly *compound* adjectives.

7. Adjectives in *ις*, *neut.* *ι*, [ι. τ. δ. θ.], according to the derivation, but the *Acc.* makes *ιν*; as,

*Sing.* N. εὐχαρις, εὐχαρι, graceful,

G. εὐχάριτος, A. εὐχαριν, -ι.

*Obs.* 1. Compounds of πόλις make N. ἄπολις; G. -ιδος; A. -ιδα or *ιν*.

*Obs.* 2. A few Adjectives in *ις* are not compounds; as,

ἴδρις knowing, -ιος, -εως	εὔνις bereft, -ιος, -εως, -ιδος.
τρόφις well-fed, -ιος,	νήστις starved, -ιος, -εως, -ιδος.

8. Adjectives in *υς*, *neut.* *υ*, [υ.]; as,

*Sing.* N. δίπηχυς, δίπηχυ, of two cubits,

G. διπήχεος, &c.

*Obs.* ἄδακρυς tearless, and other compounds of δάκρυ, use only the *Nom.* and *Acc.* *Sing.*



### § 31. *Adjectives of one termination.*

Some adjectives have only one termination for all genders; as, *μάκαρ* happy, *μάκαρ-ος*.

*Obs. 1.* The different endings of these Adjectives are very numerous. The greater part of them are compounds; and are more frequently used in verse than in prose.

*Obs. 2.* Adjectives of one termination are not often used as neuters; and scarcely in any case but the *Gen.* or *Dat.*; as, *φοιτάσσι πτεροῖς*, *Eur. Phæn.* 1038. Yet some are found with a *neut.* form in the *Plur.*; as, *ῥέκεα ἀπτότορα*, *Eur. Herc. F.* 115.

*Obs. 3.* Adjectives of one termination are more like *substantives* than adjectives; and some of their forms seem more adapted to the *masculine* Gender,—others to the *feminine*,—and others to be equally suited to either. Yet in fact all these forms are used with both Genders.

*Masculine.*  
as, -ου; as, *γενναῖος* noble.  
ης, -ου; „ *ἐθελοντῆς* willing.

*Feminine.*  
as, -αδός; as, *μανιάς* mad.  
ις, -ιδός; „ *ἀναλκις* weak.

*Common.*  
ην, -ηνος; as, *ἀπτην* wingless.

αρ, ἄρος; as, *μάκαρ* happy.  
ωρ, ορος; „ *ἀπάτωρ* fatherless.  
as, -αντος; „ *ἀκμάς* untired.  
ης, -ητος; „ *ἄδμης* untamed.  
υς, -υδός; „ *νέηλος* stranger.  
ως, -ωτος; „ *ἄγνως* unknown.  
ξ, [κ.γ.χ.]; „ *φοίνιξ* purple.  
ψ, [π.β.φ.]; „ *αἰθίωψ* swarthy.

*Obs. 4.* Some compounds keep the form of the substantive from which they are derived; as,

*χειρ*, *μακρόχειρ* long-handed.  
*παῖς*, *ἄπαις* childless.

*αἰών*, *μακράων* long-lived.  
*ῥις*, *εὐρις* sharp-scented.

*Obs. 5.* Some adjectives of one termination have also a feminine form in use; as, *μάκαρ*, and (*f.*) *μάκαιρα*.

*Obs. 6.* FORMATION of the *Nom. Sing.* in Adjectives.

Adjectives follow the same rules as substantives;—But

(a) The *neut.* of Adjectives in *ης*, [ε.], does not change ε into ο like substantives; as, *ἀληθῆς*, *neut.* *ἀληθές*, (not *ἀληθος*).

(b) Adjectives in *ως* have *neut.* in *ων*, even when the crude-form ends in [ωτ.]; as, *βούκεως*, *βούκεων*.

### COMPARISON OF ADJECTIVES.

Adjectives have two degrees of comparison, the *Comparative* and *Superlative*.

### § 32. *Formation of comparatives and superlatives.*

1. The most usual formation is by adding—

*τερος* for the comparative.

*τατος* for the superlative.



(a) These are added to the crude-form of the positive;  
 as, πιστός faithful, [πιστο.], πιστό-τερος, πιστό-τατος.  
 μέλας black, [μελαν.], μελάν-τερος, μελάν-τατος.  
 μάκαρ happy, [μακαρ.], μακά-τερος, μακά-τατος.  
 σαφής clear, [σαφες.], σαφέ-τερος, σαφέ-τατος.

*Obs.* Adjectives in *ης*, like *σαφής*, retain the [*ς*] of the crude-form in the comparative and superlative.

(b) When the penultima is short, *ο* becomes *ω*; as,  
 σοφός wise, σοφώ-τερος, σοφώ-τατος.

*Obs.* 1. Except κενός empty, (*Ion.* κεινός), -ότερος, -ότατος.  
 στενός narrow, (*Ion.* στεινός), -ότερος, -ότατος.

Also Poets, when the penultima is *long*, use *ω* in some words for the sake of the metre; as, λάρδος delicious, λαρώ-τερος;  
 δϊζυρός afflicted, -ώ-τερος; κακόξεινος inhospitable, -ώ-τερος.

*Obs.* 2. Adjectives in *αιος* commonly drop *ο*; as, γεραίος aged,  
 γεραί-τερος, γεραί-τατος.

So ἡσυχαῖος quiet, παλαιός old, περαῖος beyond, σχολαῖος at leisure.  
 Also φίλος dear, φίλ-τερος. Yet παλαιός, σχολαῖος have also -ότερος.

In imitation of these forms *αι* is sometimes inserted; as, φίλος,  
 φιλαί-τερος; and in the same way,

ἄσμενος welcome		ἴσος equal		νέος new		πλησίος near
εὐδῖος calm		μέσος middle		ὀψιος late		πρώιος early

Of these μέσος, νέος, also make superlatives μέσ-τατος, νέ-ατος; and  
 ὀψιος, comparative ὀψί-τερος.

2. Some adjectives use the longer forms,

έστερος or ίστερος for the comparative.

έστατος or ίστατος for the superlative.

*Obs.* These longer forms seem also to be the oldest, the shorter being formed from them; as (*ισ*)-τερος, (*ισ*)-τατος, *ιστ*(ατ)ος. Hence also the Latin *issimus*, and the English *est*.

(a) Adjectives use έστερος, έστατος, when they end,—  
 in *ων*; as, σώφρων prudent, σωφρον-έστερος, -έστατος.

*Obs.* Πίων fat, has (from πῖος *Dor.*) πιό-τερος, πιό-τατος.  
 πέπων ripe, πεπαί-τερος, πεπαί-τατος. See above *Obs.* 2.

in *εις*; as, χαρλεις graceful, χαρι-έστερος, -έστατος.

*Obs.* 1. The ending of the positive, *εις*, is lost in the formation.

*Obs.* 2. Some Adjectives in *ος* use this form; as, αἰδοῖος respected,  
 αἰδοί-έστερος, αἰδοί-έστατος.

So also		ἄπονος without toil.		ἄφθονος abundant.
ἄκρατος unmixed.		ἄπλός simple.		ἐρρωμένος strong.
ἄμορφος shapeless.		ἄσμενος welcome.		σπουδαῖος good.

Of these ἄσμενος, σπουδαῖος, take also *τερος*, *τατος*.



(b) Adjectives use *ίστερος*, *ίστατος*, when they end, in ξ; as, ἀρπαξ rapacious, ἀρπαγ-ίστερος, -ίστατος.

*Obs.* 1. Some in ξ make *έστερος*; as, ἀμφήλιξ adult, -κέστερος, βλάξ effeminate (from μαλᾶκός) βλακ-ίστερος, and -ώτερος.

*Obs.* 2. Some in ος use this form; as, ἀλολος talkative, λαλ-ίστερος, -ίστατος.

also ὀψόφαγος gluttonous; πτωχός beggared.

3. Some Adjectives, especially in υς, take

ίων for the comparative,

ιστος for the superlative; as,

ἡδύς sweet, ἡδ-ίων, ἡδ-ιστος. | κακός bad, κακ-ίων, κάκ-ιστος.

*Obs.* 1. The ι in ιων is *long* in *Attic*, and *short* in other dialects.

*Obs.* 2. The Adjectives ἡδύς sweet, ταχύς quick, ἐλαχύς small, regularly use ιων, ιστος. Other Adjectives in υς more commonly have τερος, τατος, though some of the forms in ιων, ιστος are also found, especially in poets; as, βαθύς, deep, βαθ-ύτερος or -ίων, -ύτατος or -ιστος.

*Obs.* 3. In some comparatives in ιων the ι with a preceding guttural (κ.γ.χ.) or lingual (τ.δ.) is changed into σσ or ζ; as,

βράσσων for βραδίων.	θάσσων for ταχίων.	μείζων for [μεγίων]
ἐλάσσων „ [ἐλαχίων]	κρείσσων „ [κρατίων]	ὀλίζων „ [ὀλιγίων]
ἥσσω „ [ἡκίων]	μάσσων „ [μακίων]	see §33.2,3.

So in Adverbs, ἥσσω less, for [ἡκίον]; ἤσσω nearer, [ἄγγιον] and with λλ in μᾶλλον rather, for [μάλιον] See § 101.δ. *Obs.* 1.

### § 33. *Irregular comparison.*

1. Some Adjectives take their comparison from the form of a kindred substantive; as,

αἰσχροὺς base,	(αἰσχος), αἰσχίων,	αἰσχιστος.
ἀλγεινὸς painful,	(ἄλγος), ἀλγίων,	ἄλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
ἐχθροὺς hostile,	(ἐχθος), ἐχθίων,	ἐχθιστος.
		ἐχθρότατος, ( <i>Att.</i> )
καλὸς fair,	(κάλλος), καλλίων,	κάλλιστος.
κερδαλέος gainful,	(κέρδος), κερδίων,	κέρδιστος.
κυδρὸς famous,	(κύδος), κυδίων,	κύδιστος.
οἰκτρὸς pitiable,	(οἶκτος),	οἶκτιστος.
	οἰκτρότερος,	οἰκτρότατος.
ὑψηλὸς high,	(ὑψος), ὑψίων,	ὑψιστος.



2. The Comparative altered by *Euphonic* changes.

βραδὺς slow,	(βραδίων or βράσων,	βραδύτερος, βραδύτατος.
(ἐλαχὺς <i>Ep.</i> ) small,	ἐλάσσω,	βάρδιτος, <i>Ep.</i> )
μακρὸς long,	μακρότερος,	ἐλάχιστος.
μέγας great,	(μάσσω,	μακρότατος.
ταχὺς quick,	μείζων,	(μήκιστος <i>poet.</i> )
	θάσσω,	μέγιστος.
	ταχύτερος, ταχίων,	τάχιστος.
		ταχύτατος.

## 3. Anomalous comparison ;—mixed forms.

ἀγαθὸς good,	ἀμείνων better,	ἄριστος best.
[Ἄρης <i>Mars.</i> ]	(ἀρείων <i>Ep.</i> )	
[βέλος <i>dart.</i> ],	βελτίων better,	βέλτιστος.
	(βέλτερος,	βέλτατος, <i>Ep.</i> )
[φέρω <i>bear.</i> ],	(φέρτερος, φέρ-τιστος, -ιστος, -τατος, <i>Ep.</i> )	
(κρατὺς <i>Ep.</i> ) strong,	κρείσσω stronger,	κράτιστος.
	(κρέσσω, <i>Ion.</i> )	
	by transposition, (κάρσων, <i>Dor.</i> )	(κάρτιστος, <i>Ep.</i> )
[λῶ wish,],	(λῶτων, λῶων, λῶϊστος, λῶστος, <i>Poet.</i> )	
	(λῶϊτερος, <i>Ep.</i> )	

All these may be rendered ‘better,’ ‘best;’ though each in a different sense, according to their derivation.

κακὸς bad,	κακίων worse,	κάκιστος worst.
	(κακώτερος, <i>Ep.</i> )	
[χεὶρ <i>hand.</i> ],	χείρων inferior,	χείριστος.
	(χειρότερος, χερείων, χερειότερος, <i>Ep.</i> )	
[ἦκα slightly,],	ἥσσω less,	ἥκιστος least.
[κύων <i>dog.</i> ],	(κύντερος, <i>Ep.</i> )	more impudent.
[ῥῆγος <i>chill.</i> ],	(ῥιγίων, <i>Ep.</i> )	more horrifying.

All these comparatives may be rendered ‘worse;’ though each in a somewhat different sense.

ὀλίγος little,	μείων,	ὀλίγιστος.
	(ὀλίζων,	μείστος, <i>poet.</i> )
πολὺς much (πλέος full),	πλέων, πλείων,	πλείστος.
	<i>neut.</i> (πλεῖν <i>Att.</i> ), (πλεῦν <i>Ion. Dor.</i> )	
ῥάδιος easy, (ῥεῖα, <i>adv.</i> ),	ῥάων,	ῥᾶστος.
	(ῥηίων,	ῥήιστος, <i>Ion.</i> )



*Obs.* 1. Ἀρείων, ἀριστος, come from the root AP. 'manliness, excellence,' whence also Ἀρης, Mars; ἀρετή, virtue. Comp. Latin *vir*, *virtus*.

*Obs.* 2. Βελτίων, βέλτιστος, are commonly derived from βέλος, dart; thus meaning 'better in war.' They may be compared with *melior* and *better*; and may probably be connected with ΒΟΛ., seen in βούλομαι, *vol-o*, *vel-le*; as the Latin *optimus* is with *opto*, and λῶτων with λῶ.

*Obs.* 3. Φέρτερος coming from ΦΕΡ. φέρω, may signify 'preferred before another'—i. e. superior in *rank* or *authority* (see *Il.*a.281).

*Obs.* 4. Χείρων, χείριστος are sometimes formed from χερεὺς or χερῆς, (an alleged *Epic* word whence χερῆι, χερῆα) meaning 'an inferior,'—literally a 'handman' (comp. the English 'handmaid.'): But χέρρι (*sic*) may be contracted from χερεῖονι. Many derivations from χεῖρ, as well as χείρων, denote inferiority; as, χείριος, ὑποχείριος, χερδῶ.

*Obs.* 5. Μείων, μείστος, may be formed from μικρός, little, and stand for μικίων, μίκιστος, Latin *minor*, *minimus*; Comp. *magnus*, [*mag-i-or*], *ma-i-or*; Eng. *more*; Germ. *mehr*; and, μέγιστος; Eng. *most*; Germ. *meist*.

#### 4. Defective Comparison;—no *positive* adjective.

[ἄνω],	ἀνώτερος upper,	ἀνώτατος.
[ἐγγύς],	ἐγγύτερος nearer,	ἐγγύτατος.
[ἔξω],	ἐξώτερος more outward,	ἐξώτατος.
[κάτω],	κατώτερος lower,	κατώτατος.
[ἀπαλός?],	(ὀπλότερος younger,	ὀπλότατος, <i>poet.</i> )
[πέρα],	περαιότερος further,	περαιότατος.
[ὑπὲρ],	ὑπέρτερος higher,	ὑπέρτατος.
[ὑπὸ?],	ὔστερος later,	ὔστατος.

*Obs.* Sometimes additional degrees of comparison are formed from comparatives and superlatives; as, κύνιστος, κυνιστότατος by far the most glorious.

## NUMERALS.

### § 34. The principal numerals are—

Cardinal numbers—expressing, *how many?*

Ordinal ——— in *what rank or order?*



		CARDINAL.	ORDINAL.
1,	ἀ,	εἷς, one,	πρῶτος, first.
2,	β',	δύο,	δεύτερος.
3,	γ',	τρεις,	τρίτος.
4,	δ',	τέσσαρες,	τέταρτος.
5,	έ,	πέντε,	πέμπτος.
6,	ς',	ἕξ,	ἕκτος.
7,	ζ',	ἑπτα,	ἑβδομος.
8,	ή,	ὀκτώ,	ὀγδοος.
9,	θ',	ἐννέα,	ἐννατος.
10,	ί,	δέκα,	δέκατος.
11,	ιά,	ἐνδεκα,	ἐνδέκατος.
12,	ιβ',	δώδεκα,	δωδέκατος.
13,	ιγ',	τρισκαίδεκα,	τρискаιδέκατος.
14,	ιδ',	τεσσαρεσκαίδεκα,	τεσσαρακαιδέκατος.
15,	ιέ,	πεντεκαίδεκα,	πεντεκαιδέκατος.
20,	κ',	εἴκοσι,	εἴκοστός.
21,	κά,	εἴκοσιν εἷς,	εἴκοστός πρῶτος.
30,	λ',	τριᾶκοντα,	τριᾶκοστός.
40,	μ',	τεσσαράκοντα,	τεσσαρακοστός.
50,	ν',	πεντήκοντα,	πεντηκοστός.
60,	ξ,	ἑξήκοντα,	ἑξηκοστός.
70,	ό,	ἑβδομήκοντα,	ἑβδομηκοστός.
80,	π',	ὀγδοήκοντα,	ὀγδοηκοστός.
90,	φ,	ἐνενήκοντα,	ἐνενηκοστός.
100,	ρ',	ἑκατὸν,	ἑκατοστός.
200,	σ',	διᾱκόσιοι,	διᾱκοσιοστός.
300,	τ',	τριᾱκόσιοι,	τριακοσιοστός.
400,	ύ,	τετρακόσιοι,	τετρακοσιοστός.
500,	φ',	πεντακόσιοι,	πεντακοσιοστός.
600,	χ',	ἑξακόσιοι,	ἑξακοσιοστός.
700,	ψ,	ἑπτακόσιοι,	ἑπτακοσιοστός.
800,	ώ,	ὀκτακόσιοι,	ὀκτακοσιοστός.
900,	λ,	ἐννακόσιοι,	ἐννακοσιοστός.
1000,	α,	χίλιοι,	χιλιοστός.
2000,	β,	δισχίλιοι,	δισχιλιοστός.
10,000,	ι,	μύριοι,	μυριοστός.
20,000,	κ,	δισμύριοι,	δισμυριοστός.



(a) The Cardinal numbers below *five*, and above a *hundred*, are declined ; thus,

N. εἷς,	μία,	έν,	N. A. δύο ( <i>Att.</i> ), δύο,
G. ένός,	μίας,	ένός,	G. δυοῖν, δυεῖν ( <i>later</i> )
D. ἐνί,	μῇ,	ἐνί,	D. δυοῖν, δύσι ( <i>rare</i> ).
A. ἕνα,	μίαν,	έν.	

N. τρεῖς,	τρία,	N. τέσσαρες, τέσσαρα,
G. τριῶν,		G. τεσσάρων,
D. τρισί,		D. τέσσαρσι, (τέτρασι, <i>poet.</i> )
A. τρεῖς,	τρία.	A. τέσσαρας, τέσσαρα.

Like εἷς are declined its compounds οὐδείς, μηδείς, no one : and like δύο is declined ἄμφω both ; ἀμφοῖν ; but δύο and ἄμφω are sometimes undeclined.

The numbers above a hundred are adjectives of three terminations ; as, διακόσιοι, -αι, -α.

*Obs.* 1. The first numeral is made up of two different words, εἷς, [ἑ], έν and [μεῖς], μία, [μὲν].

The former is connected with *unus*, one, only, &c.—the latter with *μόνος*, &c. The form ἑα (commonly written ἑᾶ, ἑῆς, ἑῇ, ἑᾶν, D. *neut.* ἑᾶ, *Pl.* ζ. 422.) is used as an *Epic* numeral ; μεῖς is *Ionian* for μῆν month (the *unit* of the year) ; and μὲν remains as a conjunction, ‘in the first place.’

*Obs.* 2. DIALECTS. From δύο the *Ionian* made G. δυῶν ; D. δύοισι. *Ep.* N. A. δολῶ. *Pl.* N. δοιοι, -αι, -ᾶ ; G. -οῖσι, -οῖς ; A. -οὺς, -ᾶς, -ᾶ.

*Obs.* 3. Τρεῖς and τέσσαρες are generally declined in the compound numbers ; as, τρισκαίδεκα, τριακαίδεκα.

(b) The Ordinal numbers are all declined, being adjectives of three terminations ; as, πρῶτος, -η, -ον.

*Obs.* The ordinal numbers, except δεύτερος, are *superlative* forms ; as, πρῶτος, contracted from πρό-τατος, ‘fore-most ;’ τρίτος for τρί-τατος *Ep.*

Δεύτερος is a *comparative* form,—‘the second of two.’

### § 35. Secondary Numerals.

There are many other numeral forms in use, both as *substantives*, *adjectives*, and *adverbs*.

1. SUBSTANTIVE numbers end in ᾶς, -ᾶδος ; as, 1. μονὰς unit | 2. δυὰς pair | 3. τριὰς triplet, &c.



2. ADJECTIVE numbers, (besides Cardinals and Ordinals) are,

(a) *Multiplicatives*; expressing, 'how many fold'?

- |                         |  |                           |
|-------------------------|--|---------------------------|
| 1. ἀπλός, -οῦς, single  |  | 3. τριπλός, -οῦς, triple. |
| 2. διπλός, -οῦς, double |  | 4. τετραπλός, -οῦς, &c.   |

Another form for multiplicatives, above unity, is, δίπλαξ, τρίπλαξ, &c.

(b) *Proportionals*; expressing, 'how many times more'?

- |                            |  |                               |
|----------------------------|--|-------------------------------|
| 2. διπλάσιος twice as much |  | 3. τριπλάσιος thrice as much. |
|----------------------------|--|-------------------------------|

(c) *Diurnal* or *temporal* numbers; expressing, 'on what day'?

- |                               |  |                          |
|-------------------------------|--|--------------------------|
| 2. δευτεραίος on the 2nd day. |  | τριταίος on the 3rd day. |
|-------------------------------|--|--------------------------|

*Obs.* 1. Other Adj. of this kind are also found, not derived from numerals; as, σκοταῖος ἦλθε, he came in the dark.

*Obs.* 2. Distributives are expressed by means of a preposition; as, ἀνὰ ἑκατον a hundred each, συνδύο two each.

3. ADVERBIAL numbers express;—(a) *how many times*?

- |               |  |                 |  |              |  |             |
|---------------|--|-----------------|--|--------------|--|-------------|
| 1. ἅπαξ once. |  | 3. τρίς thrice. |  | 5. πεντάκις. |  | 7. ἑπτάκις. |
| 2. δὺς twice. |  | 4. τετράκις.    |  | 6. ἑξάκις.   |  | 8. ὀκτάκις. |

(b) *Into how many parts*?

- |                         |  |                         |
|-------------------------|--|-------------------------|
| 2. δίχα into two parts. |  | τρίχα into three parts. |
|-------------------------|--|-------------------------|

*Obs.* The first syllable in ἀπλοῦς, ἅπαξ, (seen also in ἄμ-α, ὁμ-οῦ, ὁμ-οιος) corresponds with the Latin *semel*, *simul*, *simplex* &c., and signifies 'uniformity', and thence 'singleness.' The affix πλός, -οῦς is from the root ΠΟΛ. or ΠΛΟ. seen in πολὺς, πλέος, full; and πλάξ means a 'surface': διπλός therefore is 'twice full'; δίπλαξ, 'having a double surface.'

## PRONOUNS.

PRONOUNS supply the place of substantives, and prevent their too frequent repetition in a sentence.

Pronouns are 1. Personal; 2. Demonstrative; 3. Relative; 4. Interrogative; 5. Possessive; 6. Adjective.

### § 36. *Personal Pronouns.*

1. The *personal* Pronouns,—ἐγὼ I, σὺ thou, οὗ of himself, αὐτὸς self, with duals, and plurals.



## SING.

N. ἐγὼ,	σὺ,	αὐτὸς, -ῆ, -ὸ,
G. ἐμοῦ, μου,	σοῦ,	αὐτοῦ, -ῆς, -οῦ,
D. ἐμοί, μοί,	σοί,	αὐτῷ, -ῇ, -ῷ,
A. ἐμέ, μέ.	σέ.	αὐτόν, -ήν, -ὸ.

## DUAL.

N. A. νὼ,	σφῶ,	αὐτῶ, -ὰ, -ὼ,
G. D. νῶν.	σφῶν.	αὐτοῖν, -αῖν, -οῖν.

## PLUR.

N. ἡμεῖς,	ὑμεῖς,	σφεῖς, N. σφέα,	αὐτοὶ, -αὶ, -ὰ,
G. ἡμῶν,	ὑμῶν,	σφῶν,	αὐτῶν,
D. ἡμῖν,	ὑμῖν,	σφίσι,	αὐτοῖς, -αῖς, -οῖς,
A. ἡμᾶς.	ὑμᾶς.	σφᾶς, N. σφέα.	αὐτοὺς, -ὰς, -ά.

## Formation.

SING.	[με.]	[σε.]	[ἐ.] for [σφε.]
G. με-IO, με-O, μου.	σε-IO, σε-O, σου.	ἐ-IO, ἐ-O, οῦ.	
D. με-FI, (mi-hi), μοι.	σε-FI, (ti-bi), σοι.	ἐ-FI, (si-bi), οἶ.	
A. με, no affix, μέ.	σε, no affix, σέ.	ἐ, no affix, ἐ.	
DUAL.	[νο.]	[σφο.]	[σφε.] for [σφε.]
N. A. νο-E, (nos), νῶ.	σφο-E, (vos), σφῶ.	σφε-OIN, σφῶν.	
G. D. νο-OIN, νῶν.	σφο-OIN, σφῶν.		
PLUR.	[ἡμε.]	[ὑμε.]	[σφε.] for [σφε.]
N. ἡμε-EΣ, -εῖς.	ὑμε-EΣ, -εῖς.	σφε-EΣ, -εῖς.	
G. ἡμε-ΩN, -ῶν.	ὑμε-ΩN, -ῶν.	σφε-ΩN, -ῶν.	
D. ἡμε-IN, -ῖν.	ὑμε-IN, -ῖν.	σφε-σ-ΣI, -ίσι.	
A. ἡμε-AΣ, -ᾶς.	ὑμε-AΣ, -ᾶς.	σφε-AΣ, -ᾶς.	

*Obs. 1.* The declension of the personal pronouns varies a little from that of other nouns; for being words in constant use from the earliest period, they have in some cases retained older forms, and in others have been more liable to changes in pronunciation.

*Obs. 2.* The *FIRST* and *SECOND* pronouns.

(a) The *first* and *second* pronouns are connected, in form and meaning, with the first and second *numerals*; thus,

(i) μου, μοί, μέ—μία, μόνος, μὲν (*me*=number one)

(ii) σὺ, σοῦ, *Dor.* τὺ, τεῦ,—two, δύο, δέ, δεύτερος.

(b) The *Nom.* ἐγὼ has a different *root*, and *meaning*, from the oblique cases; for, ἐγὼ, (comp. ἐκὰς, *secus*, apart), means *separation*—i. e. I, by myself,—or self, used *subjectively*: μέ, (comp. μία &c.), means the *first object*—i. e. me—or self, used *objectively*.

The initial ε in ἐμοῦ, ἐμοί has been added, as in ἐκεῖνος for κείνος.

(c) In the *first* and *second* pronouns, the crude-form of the *Sing.* differs in *form* and *meaning* from the *Dual* and *Plur.*; as, *Sing.* ἐγὼ, I, i. e. self: *Plur.* ἡμεῖς, we, i. e. not many selves, but self + others.



The crude-forms [ἤμε.], [ὕμε.], come from [ἄσμε.], [ὕσμε.], whence *Æol.* ἄσμες, ὕσμες; the aspirate in the common form compensating for the lost [σ.], as in so many other words.

*Obs. 3. The THIRD pronoun.*

(a) The *third Pers.* has no simple pronoun, like ἐγώ, σὺ; for οὗ, besides wanting the *Nom.*, has a *reflective* meaning. The defect is supplied, for the *oblique* cases by αὐτός; and for the *Nom.* by the Article ὁ, ἡ, τὸ, (in the older language),—or by a demonstrative pronoun, when emphatic.

(b) A rare *Nom.* of the 3rd Pers. seems to have existed (see *Donaldson's New Crat.* p.170.)—namely *ἑ*, himself; and *ἦ*, he, without a reflective force. Several derivatives from this *ἑ* or *ἦ* may be traced; as, *ἑ*ν (him), *ἑ*να, *ἑ*διος, *hic*, *is*, *ἑ*τα, *jam* (*i-am*).

(c) The Crude-form of οὗ is the same (in origin) in all numbers,—namely [σφε.]. The φ in the *Dual* and *Plur.* represents the lost *F*; and σφ are both lost in the *Sing.*; a strong aspirate remaining. In Latin the σφ remain in *su-i*.

*Obs. 4.* The ο in *μολ*, *σολ*, *οἶ*, seems to represent the digamma of the affix *F*, which in the *Epic Dat.* appears as φι or φιν.

The affix *F*, i.e. *bhi*, is seen in the Latin *mihi*, *tibi*; the one having lost the *b*, and the other the *h*. See § 11. i. 4. *Obs. 3.*

*Obs. 5. DIALECTS* :—Many of the varieties may be simply traced to the formation.

SING.	(first)	(second)	(third)
N.	ἐγών <i>Æol.</i> ἐγώνη <i>Dor.</i>	τὸν <i>Dor.</i> τήν <i>Ep.</i>	
G.	ἐμέο, -εῦ, μεῦ <i>Ion.</i> ἐμείο, ἐμέθεν <i>Ep.</i> ἐμεὺς, ἐμοὺς <i>Æol. Dor.</i>	τεῦ <i>Dor.</i> σέο, σεῦ <i>Ion.</i> σεῖο, τέοιο <i>Ep.</i> σέθεν <i>Po.</i> τεὺς, τεοὺς <i>Æol. Dor.</i>	ξο, εἶ <i>Ion.</i> εἶο, ἔθεν <i>Ep.</i> έους <i>Æol. Dor.</i>
D.	ἐμὲν <i>Dor.</i>	τὶν <i>Dor.</i> τετὶν <i>Æol. Ep.</i> τοῖ <i>Ep. Ion.</i>	ἑν <i>Dor.</i> σφὶν <i>Poet.</i> έοι <i>Ep.</i>
A.		τὲ <i>Dor. Ep.</i> τὸν, τὶν <i>Dor.</i>	ἐέ <i>Ep.</i> νιν, σφὲ <i>Dor.</i> and <i>Att. Po.</i> (all genders). μὶν <i>Ion.</i> (all genders).

## DUAL.

N.	νώϊ <i>Ep.</i>	σφῶϊ <i>Ep.</i>	
G.D.	νώϊν <i>Ep.</i>	σφῶϊν <i>Ep.</i>	σφῶϊν <i>Ep.</i>
A.	νώϊ <i>Ep.</i> never νό.	σφῶϊ <i>Ep.</i> never σφά.	σφῶέ, σφά <i>Ep.</i>

## PLUR.

N.	ἄσμες <i>Æol.</i> ἄμες <i>Dor.</i> ἡμέες <i>Ion.</i>	ὕσμες <i>Æol.</i> ὕμες <i>Dor.</i> ὕμέες <i>Ion.</i>	
G.	ἄσμέων <i>Æol.</i> ἡμέων <i>Ep.</i> ἡμέων <i>Ion.</i>	ὕσμέων <i>Æol.</i> ὕμέων <i>Ep.</i> ὕμέων <i>Ion.</i>	σφέων <i>Ep.</i> σφέων <i>Ion.</i>
D.	ἄσμμυ <i>Æol.</i> ἄμμέσι <i>Æol.</i>	ὕμμυ <i>Æol.</i>	σφῖ, σφῖν <i>Poet.</i>
A.	ἄσμμε <i>Æol.</i> ἡμέας <i>Ion.</i>	ὕμμε <i>Æol.</i> ὕμέας <i>Ion.</i>	σφὲ <i>Poet.</i> σφέας <i>Ion.</i>

2. Αὐτός, self, may be joined with all the other personal pronouns, and forms *compounds* with them in the oblique cases,



SING. (myself)	(thymself)	(himself)
N. ἐγὼ αὐτός, -ή,   σὺ αὐτός, -ή,   αὐτός, -ή, -ὸ,		
G. ἐμαυτοῦ, -ῆς,   σεαυτοῦ, -ῆς,   ἑαυτοῦ, -ῆς, -οῦ,		
D. ἐμαυτῷ, -ῇ,   σεαυτῷ, -ῇ,   ἑαυτῷ, -ῇ, -ῶ,		
A. ἐμαυτόν, -ήν.   σεαυτόν, -ήν.   ἑαυτόν, -ήν, -ό.		

So also *Plur.* N. ἡμεῖς αὐτοὶ; G. ἡμῶν αὐτῶν. So with ὑμεῖς.

3. The 3rd Pers. alone makes compounds in the *Plur.*  
 G. ἑαυτῶν, D. ἑαυτοῖς, -αῖς, A. ἑαυτοὺς, -ὰς, -ά.  
 or σφῶν αὐτῶν; σφίσι αὐτοῖς; σφὰς αὐτούς.

*Obs. 1.* A further contraction is sometimes found in the 2nd and 3rd Pers.; as, σεαυτοῦ, σαντοῦ; ἑαυτοῦ, αὐτοῦ.

*Obs. 2.* The short form αὐτοῦ, -ῶ &c. is used with *all* persons like αὐτός when emphasis is needed; and even ἑαυτοῦ is so used, especially in *later* writers. 1stP. *Plato*, *Phæd.* 78.b. 2ndP. *Xen. Mem.* 1.4.9.

*Obs. 3.* These double pronouns are necessarily *reflective* in the oblique cases.

*Obs. 4.* The Article *ὁ, ἡ, τὸ* before αὐτός signifies 'the same.'

A contraction often takes place; as, τὸ αὐτὸ, ταὐτὸ, *Att.* ταῦτόν.  
 G. τοῦ αὐτοῦ, ταυτοῦ.

### § 37. Demonstrative Pronouns.

1. The simple *Demonstratives* are—οὗτος this, ὅδε this, ἐκεῖνος that.

*Obs.* Οὗτος, ὅδε, denote an object near *me*—the *speaker*.

ἐκεῖνος — an object near *some one else*—the person *spoken to*, or *of*.

The Greek (like English) has no demonstrative expressly for the 2nd Person like *iste* in Latin.

2.	SING.	
N. οὗτος, αὕτη, τοῦτο,	ὅδε, ἥδε, τόδε,	
G. τούτου, ταύτης, τούτου,	τοῦδε, τῆσδε, τοῦδε,	
D. τούτῳ, ταύτῃ, τούτῳ,	τῷδε, τῇδε, τῷδε,	
A. τούτον, ταύτην, τοῦτο.	τόνδε, τήνδε, τόδε.	
DUAL.		
N.A. τούτω, ταῦτα, τούτω,	τώδε, τάδε, τώδε,	
G.D. τούτοιω, ταύταιω, τούτοιω.	τοῖνδε, ταῖνδε, τοῖνδε.	
PLUR.		
N. οὗτοι, αὗται, ταῦτα,	οἷδε, αἷδε, τάδε,	
G. τούτων, τούτων, τούτων,	τῶνδε, τῶνδε, τῶνδε,	
D. τούτοις, ταύταις, τούτοις,	τοῖσδε, ταῖσδε, τοῖσδε,	
A. τούτους, ταύτας, ταῦτα.	τούσδε, τάσδε, τάδε.	



## 3. Ἐκεῖνος, -η, -ο is declined like αὐτός.

*Obs.* 1. A number of other demonstrative forms are also used; as, τόσος so great, τοῖος such, τηλίκος of such an age.

These are commonly lengthened in prose by adding τος or δε; thus,

τόσος,	τοῖος,	τηλίκος,	like δ.
τοσοῦτος,	τοιούτος,	τηλικούτος,	„ οὔτος.
τοσόσδε.	τοιόσδε.	τηλικόσδε.	„ ὅδε.

*Obs.* 2. DIALECTS. The *Attic* adds ἰ as a demonstrative particle; as, οὔτοι, τονδὶ, this (here).

The *Ionic* often inserts ε; as, τούτεψ, τουτέων.

*Obs.* 3. For the origin of οὔτος and ὅδε, see § 42. *Obs.* 3, 4.

## § 38. Relative Pronouns.

## 1. The simple relative is ὅς, ἣ, ὅ, who, which.

SING.	DUAL.	PLUR.
N. ὅς, ἣ, ὅ,	N. A. ὧ, ἀ, ὧ,	N. οἷ, αἷ, ἀ,
G. οὗ, ἧς, οὗ,	G. D. οἷν, αἷν, οἷν.	G. ὧν, ὧν, ὧν,
D. ᾧ, ἧ, ᾧ,		D. οἷς, αἷς, οἷς,
A. δύν, ἧν, ὅ.		A. οὖς, ἀς, ᾶ.

## 2. The compound ὅστις is declined in both parts,

*Sing.* N. ὅστις, ἥτις, ὅ, τι; G. οὗτινος, ἧστινος, οὗτινος.  
the rest like ὅς and τίς, which see below.

*Obs.* 1. A number of other relative forms are also used; as, ὅσος (so great) as, οἷος (such) as, ὅσπερ which very one, ὅστις οὖν whosoever.

*Obs.* 2. DIALECTS. The *Ionic* relative is

*Sing.* N. ὅς, ἣ, τὸ, *Plur.* N. οἷ, αἷ, τὰ,

G. τοῦ, τῆς, του.

G. τῶν, τῶν, τῶν.

The rest like the Article.

Even *Att. poets* sometimes use this form.

The *Ion.* and *Att.* from ὅστις make G. ὅτεο, ὅτου; D. ὅτεψ, ὅτψ.  
And *Att. Pl. neut.* ἅττα for ἅτινα.

*Obs.* 3. The older language considered the conjunction τε as necessary to the Relative. Hence *Epic* ὅστε for ὅς, ᾧτε for ᾧ. Also in *Attic* in some phrases; as, οἷός τε, able. (*See Art.* § 42. *Obs.* 4.)

## § 39. Interrogative Pronouns.

## 1. The simple Interrogative is τίς, τί, who, what?

SING.	DUAL.	PLUR.
N. τίς, τί,	N. A. τίνε,	N. τίνες, τίνα,
G. τίνος,	G. D. τίνων.	G. τίνων,
D. τίνι,		D. τίσι,
A. τίνα, τί.		A. τίνας, τίνα.



2. Τῖς, (unaccented) is an indefinite, 'some one' 'any one.'

*Obs. 1.* A number of other interrogative forms are used, all having an initial π (or *Ionian* κ); as, πόσος how great? ποῖος of what kind? πηλίκος of what age or size?

*Obs. 2.* When a question is *indirect*, ὅς is prefixed to τίς; as, ὅστις; and ὁ to the other demonstratives; as, ὁπόσος.

*Obs. 3.* Hence a number of correlatives may be compared.

Interrogat.	Indirect Inter.	Demonstrat.	Relative.
τίς [for πος]	ὅστις [for ὁπος]	οὗτος [for τος]	ὅς.
πόσος,	ὁπόσος,	τόσος,	ὅσος.
ποῖος,	ὁποῖος,	τοῖος,	οἷος.
πηλίκος,	ὀπηλίκος,	τηλίκος,	ἡλίκος.

(a) So also ποδαπὸς of what country?—ὀποδαπός.

πότερος which of two? ὀπότερος: πόστος which of many? ὀπόστος.

(b) Pronominal *Adverbs* may be similarly arranged; as,

Interrog.	Indirect Inter.	Demonst.	Relat.	
πόθεν,	ὀπόθεν,	τόθεν,	θεν,	whence.
ποῦ,	δπου,	(αὐτοῦ,) οὔ,	οὔ,	where.
ποῖ,	δποι,	(ἐκεῖσε,) οἶ,	οἶ,	whither.
πότε,	ὀπότε,	τότε,	δτε,	when.
πηνίκα,	ὀπηνίκα,	τηνίκα,	ἡνίκα,	when.
πῶς,	ὀπῶς,	τῶς,	ῶς,	how.
πῇ,	δπη,	τῇ,	ῇ,	in what way.

(c) The interrogatives may all be used as *indefinites*, and the accent is then on the last syllable; as, ποσός, of some size or other; ποθεν, from some place or other.

*Obs. 4.* DIALECTS. From τίς, *Ion.* G. τέο, τεῦ; D. τέφ; *Pl.* G. τέων; D. τέοις. hence *Att.* „ τοῦ; „ τῷ; rarely τοῖς.

## § 40. Possessive Pronouns.

The *Possessives* are formed from the *Personal pronouns*; thus,

ἐμοῦ; ἐμός, -ῇ, -ὄν, my, mine. ἡμεῖς; ἡμέτερος, our, ours.  
 σοῦ; σός, -ῇ, -ὄν, thy, thine. ὑμεῖς; ὑμέτερος, your, yours.  
 οὗ; ἐός, ὅς, -ῇ, -ὄν, his own. σφεῖς; σφέτερος, their own.

*Obs. 1.* DIALECTS. Τέος, thine, from τὸν, *Dor.* Σφός for σφέτερος, *Ep.* ἡμὸς for ἡμέτερος, and ὑμὸς for ὑμέτερος, *Ep.* and *Dor. poets.* The dual possessives νῶτερος, σφῶτερος, are *Homeric.*

*Obs. 2.* Ἐός or ὅς is used only by *Ion.* *Dor.* and *Poet.* But σφέτερος is common in *Att.* prose. These two pronouns properly belong to the 3rd Pers.—'his own', 'their own'. Yet ἐός is found in all persons *Sing.*; and σφέτερος in all persons both *Sing.* and *Plur.*, having the general sense of 'own', like αὐτὸς self.



thus ἐδς, my own (*Od.* i. 28).—thy own (*Od.* α. 402).—his (*passim*).  
 σφέτερος, my own (*Theoc.* xxv. 163). | our own (*Xen. Cyr.* vi. 1. 10)  
 „ thy own (*Theoc.* xxii. 67) | your own (*Hes. Op.* 136)  
 „ his own (*Æsch. Per.* 898) | their own always in *Hom.* and *Att.*  
 The short form σφδς is always ‘their own.’

### § 41. Adjective Pronouns.

1. The *Adjective* pronouns (not *possessive*) are

ἄλλος, -η, -ο, another.	ἐκάτερος, -α, -ον, either.
ἀλλήλων, of each other.	ἕκαστος, -η, -ον, each.
ἕτερος, -α, -ον, other.	δεῖνα, a certain one.

2. Ἀλλήλων and δεῖνα are thus declined—

*Plur.* G. ἀλλήλων; D. -οις, -αις, -οις; A. -ους, -ας, -α.

*Dual.* G. D. ἀλλήλοι, -αιν, -οιν; A. -ω, -α, -ω.

*Sing.* N. A. δεῖνα; G. -ος; D. -ι.

*Plur.* N. δεῖνες; G. -ων; A. -ας.

### § 42. THE ARTICLE.

The Article is δ, ἡ, τὸ, ‘the’, and is thus declined,

SING.			DUAL.			PLUR.		
N. δ,	ἡ,	τὸ,	N. A. τὼ,	τὰ,	τὼ,	N. οἱ,	αἱ,	τὰ,
G. τοῦ,	τῆς,	τοῦ,	G. D. τοῖν,	ταῖν,	τοῖν.	G. τῶν,	τῶν,	τῶν,
D. τῷ,	τῇ,	τῷ,				D. τοῖς,	ταῖς,	τοῖς,
A. τόν,	τήν,	τό.				A. τοὺς,	τὰς,	τά.

*Obs.* 1. *DIALECTS.* The *Attic* does not use the *fem.* form of the *Dual*, but has τὼ for all genders.

G. τεῦ for τοῦ, *Ep.* Pl. N. τοῖ, ταῖ, for οἱ, αἱ, *Ep. Dor.*

*Obs.* 2. The Crude-form of the Article is [το. τα.]; and the *Nom. Sing.* was probably τὸς, τῇ, τὸ, a form still seen in the *Epic*, τοῖ, ταῖ, and the derivative αὐ-τὸς. (Yet comp. the Sanscrit Article *sas, sa, tad.*)

*Obs.* 3. The Article is closely connected with the pronouns; and in the early language the same word answered the purpose of a *personal*, *demonstrative*, and *relative* pronoun, as well as an *Article*. Afterwards these meanings were distinguished, and the *personal* P. became αὐ-τὸς -ῆ, -δ, self,—in the oblique cases ‘him.’  
 demonstrative „ (ἑ-τος) οὗτος, αὐτη, τοῦτο, or ὅδε, ἡδε, τόδε, *this*.  
 relative „ ὅς, ἡ, δ, who, which.  
 article „ δ, ἡ, τὸ, *the*.

Yet many traces of this old confusion still remain. (See *Syntax*.)

*Obs.* 4. The Demonstrative ὅδε is formed with the demonstrative enclitic δε, just as the relative ὅστε is with τε. See § 38. *Obs.* 3.



## VERBS.

§ 43. A VERB denotes an *action*, or a *state of being* ; as, *τύπτω* I strike, *πάσχω* I suffer. The person who performs the action, or exists in the state, is called the *Subject* of the verb ; as, *ἐγὼ τύπτω* I strike.

(a) *Voices.*

1. Verbs have three Voices, *Active*, *Passive*, *Middle*.
2. The *Active* voice denotes that the subject performs an action ; as, *τύπτω* I strike.
3. The *Passive* denotes that the subject is acted upon by another ; as, *τύπτομαι* I am struck.
4. The *Middle* denotes that the subject acts upon, or for, itself ; as, *τύπτομαι* I strike myself.
5. Active verbs are either *transitive* or *neuter*.
6. *Deponents* have a passive or middle form with an active signification ; as, *ἔρχομαι* I come.

(b) *Moods.*

1. Verbs have five Moods, *Indicative*, *Imperative*, *Subjunctive*, *Optative*, *Infinitive*.
2. The *Indicative* speaks of an action as simply and actually done ; as, *τύπτω* I strike.
3. The *Imperative* speaks of an action as commanded or desired ; as, *τύπτε* strike thou.
4. The *Subjunctive* and *Optative* speak of an action as only thought of in the mind ; as, *ὥς τύπτω* that I may strike, *ὥς τύπτοιμι* that I might strike.

*Obs.* The *Subjunctive* and *Optative* might be considered as *one Mood*. In their use they are both *subjunctive*, i. e. subjoined to, or dependent on, something else ; and both *potential*, i. e. denoting something uncertain or possible, which *may* or *might* be. The *Optative* also expresses a *wish*, and hence its name.

5. The *Infinitive* speaks of an action, without any reference to the person performing it, but as subsisting by itself like a *substantive* ; as, *τύπτειν* to strike, or the striking.

6. *Participles* are verbal *adjectives* ; as, *τύπτων* striking, i. e. one who strikes.



(c) *Tenses.*

## 1. Verbs have six Tenses,

Present ;	as, τύπτω	I strike, or am striking.
Imperfect ;	„ ξτυπτον	I struck, or was striking.
Future ;	„ τύψω	I shall strike.
Aorist ;	„ ξτυψα	I struck.
Perfect ;	„ τέτυφα	I have struck.
Pluperfect ;	„ ἐτέτυφειν	I had struck.

In the *passive* voice some verbs have a Future-Perfect ; as, γράφω, γεγράφομαι I shall have been written.

2. The Aorist in all voices,—the Perfect in the active,—and the Future in the passive,—have two forms called *first* and *second*.

*Obs.* 1. It must be remembered that these double forms are not *two tenses*, but only two *forms* of the same tense. Few verbs have both forms, especially in the active and middle voices, but in some the *Second*, or irregular, form is used instead of the *First*.

*Obs.* 2. The Second Perfect is sometimes called the *Perfect Middle*, but it belongs to the active voice.

3. The Indicative mood alone has all the tenses. The other moods have no distinct forms for the Imperfect or Pluperfect. The Imperative and Subjunctive have no Futures.

4. The tenses are divided into two classes—*principal* and *historic*.

*Principal*—Present, Future, Perfect.

*Historic*—Imperfect, Aorist, Pluperfect.

*Obs.* The *principal* tenses refer to *present* or *future* time, and are derived from the crude-form of the verb.

The *historic* tenses refer to *past* time, and are formed from the principal ones.

5. Tenses describe the *time* and *state* of an action, the *time* of an action is *present*, *past*, or *future* ; the *state* — is *imperfect*, *perfect*, or *indefinite* ; *imperfect*, the action described as *going on*, *perfect*, ————— as *finished*, *indefinite* (or *Aorist*) ————— as simply acted, without noting whether it is going on or finished.



*Obs. 1.* As the tenses describe the *time and state* of an action, they would be more correctly named

<i>Present-imperfect</i> , instead of Present,	τύπτω	I am striking.
<i>Past-imperfect</i> , „	Imperfect, ἐτυπτον	I was striking.
<i>Future-indefinite</i> , „	Future, τύψω	I shall strike.
<i>Past-indefinite</i> , „	Aorist, ἐτύψα	I struck.
<i>Present-perfect</i> , „	Perfect, τέτυφα	I have struck.
<i>Past-perfect</i> , „	Pluperfect, ἐτετύφειν	I had struck.

*Obs. 2.* There being three *times* and three *states* of an action, *nine* tenses would be required to express all the different modifications,—viz. three Imperfects, three Indefinites, three Perfects; but neither the Greek nor the English verb has all these *nine* tenses; nor are all the same tenses found in both. Hence the Greek tenses cannot always be exactly rendered in English.

*Obs. 3.* The Greek verb has two *Imperfects*,—two *Indefinites*,—two *Perfects*. (See above, *Obs. 1.*)

(a) It has no *Present-indefinite* like the English ‘I strike’, ‘I am struck’; but uses for it (when wanted) sometimes the *Present-imperfect*, τύπτω, τύπτομαι,—sometimes the Aorist or *Past-indefinite*, ἐτύψα, ἐτύφθην.

(b) It has no *Future-imperfect* like ‘I shall be striking’, nor *Future-perfect* like ‘I shall have struck,’ except in the passive voice. These tenses are sometimes supplied by a circumlocution; as, ἔσται ἐξαρκῶν (*Soph. Ph.* 460); ἐπιτετειχικῶς ἔσθι (*Xen. Hist.* vii. 2. 20).

*Obs. 4.* The Greek verb differs from the English principally in making great use of *Imperfects*, namely—

<i>Present-imperfect</i> , τύπτω	I am striking (seldom I strike).
<i>Past-imperfect</i> , ἐτυπτον	I was striking (seldom I struck).
so in the passive, τύπτομαι	I am being struck.
ἐτυπτόμην	I was being struck.

also in the other moods; as, Imperative, τύπτε be thou striking.

This use of *Imperfects* gives a lively dramatic effect to the Greek, which can only be awkwardly rendered, if at all, in English.

*Obs. 5.* The Greek tenses cannot be always correctly rendered in English, because—

(a) The English has no regular *Imperfects*, and a circumlocution is sometimes *too emphatic*, or even *impossible*; thus, τύπτω I am striking; but τύπτομαι must be rendered ‘I may be struck’ for ‘I may be in the act of being struck’ would be intolerable.

(b) The English has no Aorist or *Past-indefinite*, except in the Indicative Mood; therefore the Greek Aorist in all other moods must be rendered by the Present or Perfect; as, τύψον strike thou, τύψαι to strike or to have struck.

#### (d) Numbers and Persons.

1. Tenses have three numbers, *Singular, Dual, Plural*.



2. Each number has three persons, *First, Second, Third.*

#### § 44. FORMATION OF VERBS.

1. The different tenses and persons of verbs are formed, as in Latin, by adding *temporal* and *personal affixes* to the crude-form of the verb; thus,

the crude-form of *τύπτω* is . . . [τυπ.]

the temporal affix for the Future is . . . σ.

the personal affix for the 1.Pers. is . . . ω.

thus making τυπ-σ-ω, *τύψω* I shall strike.

2. *Classes of Verbs.*—Verbs are divided into two *Classes*, called *Verbs in ω*, and *Verbs in μ*, according to the ending of the Present; as, *τύπτω*, *τίθημι*.

*Obs.* Verbs in *μ* have older and simpler forms than those in *ω*; but verbs in *ω* being much more numerous, and more complete in their tenses, must be noticed first.

#### § 45. VERBS IN ω.—Conjugations.

1. Verbs in *ω* have *five* conjugations, which are distinguished by their *characteristic letters*.

2. The *characteristic* is the last letter of the Crude-form, and immediately precedes *ω* or *ομαι* in the Present. But in *πτ* the former letter is the characteristic;—in *ζ* (i. e. *δσ*) the characteristic is *δ*;—and in *σσ*, *ττ*, a guttural (*κ*, *γ*, *χ*) is concealed.

*Obs.* The former letter is also the *characteristic* in the verbs *πέκτω*, *πέξω*, I comb; *τίκτω*, *τέξω*, I bring forth; *δάκνω*, *δέχομαι*, I bite; *κάμνω*, *καμοῦμαι*, I labour; *τέμνω*, *τεμῶ*, I cut.

3. When the *characteristic* is a short vowel it generally becomes long, before a consonant, in conjugating the verb; hence *ᾱ* and *ε* are changed to *η*, and *ο* to *ω*.

*Obs.* 1. In some irregular verbs the crude-form and characteristic are much disguised in the Present, and must be traced in other tenses, especially the 2.Aorist.

*Obs.* 2. The temporal and personal affixes being nearly the same in all verbs in *ω*, the difference of Conjugation is produced by the different manner in which the same affixes combine with the characteristic letters of different verbs.



4. *The CHARACTERISTICS of the Conjugations.*First —the *labials*, or p sounds, π, β, φ.Second—the *gutturals*, or k sounds, κ, γ, χ.Third —the *linguals*, or t sounds, τ, δ, θ.Fourth—the *liquids*, λ, μ, ν, ρ.Fifth —any *vowel* or *diphthong*.When the characteristic is α, ε, ο, the verb is contracted. (*See Contracted Verbs.*)5. *Characteristics and Principal tenses.*

## First Conjugation.

π. [τρέπ.],	τρέπω turn,	τρέψω	τέτροφα.
β. [τριβ.],	τρίβω rub,	τρίψω	τέτριβα.
φ. [γραφ.],	γράφω write,	γράψω	γέγραφα.
πτ. [τυπ.],	τύπτω strike,	τύψω	τέτυπα.

## Second Conjugation.

κ. [πλεκ.],	πλέκω fold,	πλέξω	πέπλεχα.
γ. [ἄγ.],	ἄγω lead,	ἄξω	ἤχα.
χ. [τευχ.],	τεύχω frame,	τεύξω	τέτευχα.
σσ.ττ. [ταγ.],	τάσσω order,	τάξω	τέταχα.

## Third Conjugation.

τ. [ἀντ.],	ἀνῴτω perform,	ἀνῴσω	ἤμῡκα.
δ. [σπενδ.],	σπένδω pour out,	σπείσω	ἔσπεικα.
θ. [πειθ.],	πείθω persuade,	πείσω	πέπεικα.
ζ. [φραδ.],	φράζω explain,	φράσω	πέφρακα.

## Fourth Conjugation.

λ. [στελ.],	στέλλω send,	στελῶ	ἔσταλκα.
μ. [νεμ.],	νέμω distribute,	νεμῶ	νενέμηκα.
ν. [φαν.],	φαίνω shew,	φᾶνῶ	πέφαγκα.
ρ. [φθερ.],	φθείρω destroy,	φθερῶ	ἔφθαρκα.

## Fifth Conjugation.

[τι.],	τίω honour,	τίσω	τέτικα.
[παυ.],	παύω stop,	παύσω	πέπαυκα.
α. [τιμα.],	τιμάω-ῶ honour,	τιμήσω	τετίμηκα.
ε. [φιλε.],	φιλέω-ῶ love,	φιλήσω	πεφίληκα.
ο. [δηλο.],	δηλώω-ῶ shew,	δηλώσω	δεδήλωκα.



*Obs.* 1. A few verbs in *σσω* and *ττω* belong to the *Third* Conjugation ; being derived from roots in *τ. δ. θ* ; as, *ἐρέσσω*, row, F. *ἐρέσω*, I.A. *ἤρεσα*, (*ἐρέτης*, a rower).

So <i>ἀηθέσσω</i> am unused	<i>κορβόσσω</i> arm	<i>πάσσω</i> sprinkle
<i>ἀφάσσω</i> Ion. handle	<i>λεύσσω</i> see	<i>πλάσσω</i> form
<i>βλίττω</i> get honey	<i>λίσσομαι</i> pray	<i>πίσσω</i> pound
<i>ιμάσσω</i> Ep. lash	<i>νίσσομαι</i> return	

*νάσσω* heap up, -*ξω*, P. P. *νένασμαι* (-*γμαί* Ion.), partakes of both.

So *πυρέσσω* have a fever, -*ξω*, I.A. -*εξα*, -*εσα*.

*Obs.* 2. Many verbs in *ζω* belong to the *Second* Conjugation, being derived from roots in, (*κ*), *γ*, *χ* ; as, *στίζω* prick, *στίξω*, *ἔστιξα*, P. P. *ἔστιγμαί*.

So <i>†ἀλαπάζω</i> spoil	<i>ἐλελίζω</i> roll	<i>ρέζω</i> do
<i>ἀτύζω</i> confound	<i>†ἐναρίζω</i> kill	<i>ρυστάζω</i> drag
<i>βρίζω</i> sleep	<i>μαστίζω</i> scourge	<i>σπαδίζω</i> tear off
<i>δαίζω</i> divide	<i>†*μερμηρίζω</i> doubt	<i>στάζω</i> drop
<i>†δνοπαλίζω</i> shake	<i>†πελεμίζω</i> move	<i>σταλάζω</i> drip
<i>†έγγυαλίζω</i> pledge	<i>†πολεμίζω</i> war	<i>†στυφελίζω</i> shake

(especially verbs expressing a *sound*)

<i>αἰδίζω</i> lament	<i>θυυλλίζω</i> hum	<i>κρώζω</i> croak	<i>δοτοτύζω</i> mourn
<i>ἀλαλάζω</i> shout	<i>ῥύζω</i> moan	<i>μύζω</i> mutter	<i>σίζω</i> hiss
<i>βάζω</i> speak	<i>κοῖζω</i> grunt	<i>ὀδάζω</i> gnash	<i>στενάζω</i> groan
<i>γρύζω</i> grunt	<i>κράζω</i> cry	<i>οἰμώζω</i> groan	<i>σφύζω</i> throb
<i>ἐλελίζω</i> shout	[ <i>κρίζω</i> ] creak	<i>ὀλολύζω</i> howl	<i>φεύζω</i> lament

the verbs of *sound* are mostly derived from exclamations ; as, *αἰδίζω* from *αι, αι !* *φεύζω* from *φεῦ !*

(a) A few verbs in *ζω* belong to both *second* and *third* Conj. as, *ἀρπάζω* seize, -*σω*, -*ξω*, &c. *ἀθερίζω* slight, -*ξω*, I.A. *ξα*, (-*σα* late.). *βαστάζω* bear, -*σω*, I.A. -*σα*, (-*ξα* later), I.A.P. -*χθην*. *βυράζω* burst out, -*ασομαι*, I.A. -*αξα*. *νυστάζω* nod, -*σω*, -*ξω*. *παίζω* sport, -*ξομαι*, I.A. -*σα*, -*ξα*, P.P. -*σμαι*, -*γμαί*. *στηρίζω* fix, -*σω*, I.A. -*ξα*, P.P. -*γμαί*.

(b) Three verbs in *ζω* have a crude-form in [*γγ*], and make F. *γξω*. *κλάζω* sound, *κλάγξω* ; *πλάζω* make to wander ; *σαλπίζω* trumpet. *ἐλιγξα* rang is also thought to come from [*λίξω*].

## EXAMPLE OF A VERB.

### § 46. ACTIVE VOICE.

[*τυπ.*], *τύπτω*, *†τύψω*, *†τέτυφα*, (to strike).

#### *Indicative Mood.*

Present [*τυπτ.*] I strike or am striking.

<i>Sing.</i>	<i>τύπτω</i>	<i>τύπτεις</i>	<i>τύπτει</i>
<i>Dual.</i>		<i>τύπτετον</i>	<i>τύπτετον</i>
<i>Plur.</i>	<i>τύπτομεν</i>	<i>τύπτετε</i>	<i>τύπτουσι.</i>

† *Epic.* \* Sometimes I.Aor. in -*σα*.

† Scarcely found in *τύπτω*.



Imperfect [ετυπτ.] I struck or was striking.

<i>Sing.</i>	ἔτυπτον	ἔτυπτες	ἔτυπτε
<i>Dual.</i>		ἐτύπτετον†	ἐτυπτέτην
<i>Plur.</i>	ἐτύπτομεν	ἐτύπτετε	ἔτυπτον.

Future [τυψ.] I shall strike.

<i>Sing.</i>	τύψω	τύψεις	τύψει
<i>Dual.</i>		τύψετον	τύψετον
<i>Plur.</i>	τύψομεν	τύψετε	τύψουσι.

(contracted or circumflexed Futures)

κτενῶ shall kill, -εἰς, -εἰ | -εἶτον, -εἶτον | -οῦμεν, -εἶτε-οῦσι

1. Aorist [ετυψα.] I struck.

<i>Sing.</i>	ἔτυψα	ἔτυψας	ἔτυψε
<i>Dual.</i>		ἐτύψατον†	ἐτυψάτην
<i>Plur.</i>	ἐτύψαμεν	ἐτύψατε	ἔτυψαν.

1. Perfect [τετυφα.] I have struck.

<i>Sing.</i>	τέτυφα	τέτυφας	τέτυφε
<i>Dual.</i>		τετύφατον	τετύφατον
<i>Plur.</i>	τετύφαμεν	τετύφατε	τετύφασι.

1. Pluperfect [ετετυφει.] I had struck.

<i>Sing.</i>	ἐτετύφειν	ἐτετύφεις	ἐτετύφει
<i>Dual.</i>		ἐτετύφειτον†	ἐτετυφείτην
<i>Plur.</i>	ἐτετύφειμεν	ἐτετύφειτε	ἐτετύφεισαν, or -εσαν.

2. Aorist [ετυπ.] I struck.

<i>Sing.</i>	ἔτυπον	ἔτυπες	ἔτυπε.
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(like the Imperfect).

2. Perfect [τετυπα.] I have struck.

<i>Sing.</i>	*τέτυπα	τέτυπας	τέτυπε
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(like the 1. Perfect, through all the moods).

2. Pluperfect [ετετυπει.] I had struck.

<i>Sing.</i>	*ἐτετύπειν	ἐτετύπεις	ἐτετύπει
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(like the 1. Pluperfect).

† Attic often -την like 3rd Per.

\* Not found in τύπτω.



*Imperative Mood.*

Present—strike thou, or be thou striking.

<i>Sing.</i>	τύπτε	τυπτέτω
<i>Dual.</i>	τύπτετον	τυπτέτων
<i>Plur.</i>	τύπτετε	τυπτέτωσαν or τυπτόντων.

1. Aorist—strike thou.

<i>Sing.</i>	τύψον	τυψᾶτω
<i>Dual.</i>	τύψᾶτον	τυψᾶτων
<i>Plur.</i>	τύψατε	τυψάτωσαν or τυψάντων.

Perfect—do thou have struck.

<i>Sing.</i>	τέτυφε	τετυφέτω,
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(like the Present,—but very rarely used).

2. Aorist—strike thou.

<i>Sing.</i>	τύπε	τυπέτω,
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(like the Present).

*Subjunctive Mood.*

Present—I may strike or be striking.

<i>Sing.</i>	τύπτω	τύπτης	τύπη
<i>Dual.</i>		τύπτητον	τύπτητον
<i>Plur.</i>	τύπτωμεν	τύπτητε	τύπτωσι.

1. Aorist—I may strike.

<i>Sing.</i>	τύψω	τύψης	τύψη
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(like the Present).

Perfect—I may have struck.

<i>Sing.</i>	τετύφω	τετύφης	τετύφη
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(like the Present,—but rarely used).

2. Aorist—I may strike.

<i>Sing.</i>	τύπω	τύπης	τύπη
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(like the Present).



*Optative Mood.*

Present—I might strike or be striking.

<i>Sing.</i>	τύποιμι	τύποις	τύποι
<i>Dual.</i>		τύποιτον	τυποίτην
<i>Plur.</i>	τύποιμεν	τύποιτε	τύποιεν.

Future—I should strike.

<i>Sing.</i>	τύψοιμι	τύψοις	τύψοι
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(like the Present).

1. Aorist—I might strike.

<i>Sing.</i>	τύψαιμι	τύψαις (or -ειας †)	τύψαι (or -ειε †)
<i>Dual.</i>		τύψαιτον	τυψαίτην
<i>Plur.</i>	τύψαιμεν	τύψαιτε	τύψαιεν (or -ειαν †).

Perfect—I might have struck.

<i>Sing.</i>	τετύφοιμι	τετύφοις	τετύφοι
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(like the Present,—but rarely used).

2. Aorist—I might strike.

<i>Sing.</i>	τύποιμι	τύποις	τύποι
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(like the Present).

*Infinitive.**Participles.*

τύπτειν, to strike or be striking.	Present.	τύπτων, -ουσα, -ον, striking, in the act of striking.
τύψειν, to be about [or going] to strike.	Future.	τύψων, -ουσα, -ον, about [or going] to strike.
(κτενεῖν contracted	Future.	κτενῶν, -οῦσα, -οῦν.)
τύψαι, to strike, or to have struck.	1. Aorist.	τύψας, -ᾶσα, -αν, striking, or having struck.
τετυφέναι, to have struck.	Perfect.	τετυφῶς, -υῖα, -ός, having struck.
τυπεῖν.	2. Aorist.	τυπῶν, -οῦσα, -όν.

† Called sometimes the *Æolic Aorist*.



§ 47. FORMATION OF PERSONS—*Active Voice.*(a) *Indicative Mood.*

Pres. Fut.	ω, εις, ει	ετον, ετον	ομεν, ετε, ουσι.
Perf.	α, ᾱς, ε	ᾶτον, ᾶτον	ᾶμεν, ᾶτε, ᾶσι.
Imp. 2. Aor.	ον, ες, ε	ετον, ετην	ομεν, ετε, ον.
1. Aor.	α, ᾱς, ε	ᾶτον, ᾶτην	ᾶμεν, ᾶτε, ᾶν.
Pluperf.	ειω, εις, ει	ειτον, ειτην	ειμεν, ειτε, εισαν.

These endings contain the *Personal Affixes* and the *Connecting Vowels*.

1. *Personal Affixes,*

Principal	— ις, ι	τον, τον	μεν, τε, ντσι.
Historic	ν, ς, —	τον, την	μεν, τε, νορσαν.

2. *Connecting Vowels*, called also *Mood-vowels*, because they vary in different moods,

*Sing.* ο, ε, ε,      *Dual.* ε, ε,      *Plur.* ο, ε, ο.

The crude-form of the *Perf. Pluperf.* and *1. Aor.* ends in a *vowel*, and hence the other connecting vowels are omitted.

*Obs. 1. Irregularities.*

(a) In the *Pres.* and *Fut.* ο, the connecting vowel of the *1. Per. S.*, is lengthened into ω; as, τύπτω, τύπω.

(b) In the *Perf.* and *1. Aor.* the *1. Per.* and *3. Per. S.* have no personal affix; and ε is used instead of α in the *3. Per.*; as, τέτυφα, -ε.

*Obs. 2.* In the *3. Per. Pl.* ουσι, ᾶσι are for οντσι, αντσι by Euphony.

*Obs. 3.* For the oldest forms of Personal affixes, see *Verbs in μι.*

*Obs. 4. Dialects.*

(a) An old affix σθα for the *2. Per. S.* is used in Poets, but is found in only a few irregular verbs in prose; as,

ἦν, was, ἦσθα.	οἶδα, know, οἶσθα.	ἔφην, said, ἔφησθα.
ἦεν went, ἦεισθα.	ἦδειν, knew, ἦδεισθα.	

(b) The *Epic* sometimes makes the *Dual* in τον for all tenses and persons, (see *Il.* κ.364.σ.583.)

The *Attic* sometimes makes both persons of the historic tenses end in την in the *Dual*, as also in the *passive*, (see *Elmsl. note Acharn.* 733.)

(c) The *Ionic* makes the *Pluperf.* in εα, εας, εε; as, ἐτετύφεα; hence *Old Att.* ἐτετύφη.

(d) The *Doric* sometimes makes the *Perf.* in η, ης, η; as, τετύφη. So ες for εις; as, τύπτεις, *Dor.* -ες.

αντι for ᾶσι; as, τετύφασι, <i>Dor.</i> -αντι.
η „ ει; „ τύπτει, „ -η.   οντι „ ουσι; „ τύπτουσι, „ -οντι.
μες „ μεν; „ τύπτομεν, „ -μες.   οισι „ ουσι; „ τύπτουσι, „ -οισι.



(e) Some unpolished dialects have *σαν* for the 3.*Per. Pl.* of all historic tenses; as, *ἐφαίνουσας*, for *ἐφαινον*. Also in the *Perf.* *ἐγγώκαν* for *ἐγγώκασι*, *Gr. Test.*

### (b) Imperative Mood.

Tenses.	ε, ετω	ετον, ετων	ετε, ετωσαν.
1. Aor.	ον, ἄτω	ἄτον, ἄτων	ἄτε, ατωσαν.

#### 1. Personal affixes,

*Sing.* —, τω, *Dual.* τον, των, *Plur.* τε, τωσαν.

2. *Connecting vowel*,—ε; the 1.*Aor.* keeping its α, and making the 2.*Per. S.* in ον.

### (c) Subjunctive Mood.

Tenses.	ω, ης, η	ητον, ητον	ωμεν, ητε, ωσι.
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#### 1. Personal affixes,—like the Principal tenses.

#### 2. Connecting vowels,—the Indicative made long.

*Obs.* DIALECTS.

(a) The *Epic* sometimes makes the 1.*Per. S.* in μι; as, *ἐθέλωμι*, (*Il.* α. 549); and has the connecting vowels short; as, *ἐγείρομεν, ετε*.

(b) The *Ionic* and *Doric* sometimes use σι and τι in the 3.*Per. S.*; as, *τύπτησι Ion.*, *τύπτητι Dor.*, for *τύπτη*.

### (d) Optative Mood.

Tenses.	οιμι, οισ, οι	οιτον, οιτην	οιμεν, οιτε, οιεν.
1. Aor.	αιμι, αισ, αι	αιτον, αιτην	αιμεν, αιτε, αιεν.

1. *Personal affixes*,—like the Historic tenses, with μι for ν in the 1.*Per. S.*

2. *Connecting vowels*,—οι; the 1.*Aor.* making αι.

*Obs.* 1. The 3.*Per. Pl.* has εν for σαν, (see above, α. 1.).

*Obs.* 2. The *Perf.* in the Subjunctive and Optative is often formed with the participle and ειμι; as, *τετυφώς εἰμι*; *τετυφώς εἶην*.

*Obs.* 3. The Optative of the *Perf.* and of *contracted* tenses, whether *Pres.* or *Fut.* sometimes ends in οιην, οιης, οιη; as, *πεφευγόιην, φανοίην*. (See *Contracted Verbs.*)

### (e) Infinitive and Participles.

Pr. F. 2. A.	ειν, old form εμεναι	ων, ουσα, ον.
Perfect.	εναι, „ εμεναι	ως, υια, ος.
1. Aorist.	αι, „ αμεναι	ας, ᾱσα, ᾱν.

1. *Old affix* for the Infinitive,—μεναι, (*Epic.*)



2. *Connecting vowel*,—ε ; the 1.*Aor.* keeping its α.

*Obs.* From εμεναι comes εμεν, [εεν], ειν : also εναι.

The *Doric* makes ην or εν ; as, τύπτην, -εν for τύπτειν.

The *Ionic* makes 2.*Aor.* εειν ; whence *Att.* εἶν contracted.

3. The Crude-form of Participles ends in [ντ.] *m.*  
[ντσα] *f.*

4. *Connecting vowel*,—ο ; the 1.*Aor.* keeping its α.

5. The *Perf.* makes the crude-form end in [τ.] *m.*  
[υια.] *f.*

*Obs.* The *Perf.* participle originally ending in ων like the *Pres.*  
The *Æolic* in the 1.*Aor.* has ας for ας.

## § 48. PASSIVE VOICE.

### *Indicative Mood.*

Present [τυπτ.] I am struck, am being struck.

<i>Sing.</i>	τύπτομαι	τύπτη, or -ει	τύπτεται
<i>Dual.</i>	τυπτόμεθον	τύπτεσθον	τύπτεσθον
<i>Plur.</i>	τυπτόμεθα	τύπτεσθε	τύπτονται.

Imperfect [ετυπτ.] I was struck, was being struck.

<i>Sing.</i>	ἐτυπτόμην	ἐτύπτου	ἐτύπτετο
<i>Dual.</i>	ἐτυπτόμεθον	ἐτύπτεσθον	ἐτυπτέσθην
<i>Plur.</i>	ἐτυπτόμεθα	ἐτύπτεσθε	ἐτύπτοντο.

Perfect [τετυπ.] I have been struck.

<i>Sing.</i>	τέτυμμαι	τέτυψαι	τέτυπται
<i>Dual.</i>	τετύμμεθον	τέτυφθον	τέτυφθον
<i>Plur.</i>	τετύμμεθα	τέτυφθε	τετυμμένοι εἰσί.

Pluperfect [ετετυπ.] I had been struck.

<i>Sing.</i>	ἐτετύμμην	ἐτέτυψο	ἐτέτυπτο
<i>Dual.</i>	ἐτετύμμεθον	ἐτέτυφθον	ἐτετύφθην
<i>Plur.</i>	ἐτετύμμεθα	ἐτέτυφθε	τετυμμένοι ἦσαν.

Perfect in other Conjugations (*see Rules of Euph.*)

Conj. 2.	τέταγμαi, -αζαι, -ακται	-άγμεθον, -αχθον	-άγμεθα &c.
Conj. 3.	ἤνυσμαι, -ύσαι, -υσται	-ύσμεθον, -υσθον	-ύσμεθα &c.
Conj. 4.	ἔσταλμαι, -αλσαι, -αλται	-άλμεθον, -αλθον	-άλμεθα &c.
Conj. 5.	πέπαυμαι, -αυσαι, -ανται	-αύμεθον, -αυσθον	-αύμεθα &c.



## 1. Aorist [ετυφθη.] I was struck.

<i>Sing.</i>	†έτύφθην	έτύφθης	έτύφθη
<i>Dual.</i>		έτύφθητον	έτυφθήτην
<i>Plur.</i>	έτύφθημεν	έτύφθητε	έτύφθησαν.

## 1. Future [τυφθησ.] I shall be struck.

<i>Sing.</i>	τυφθήσομαι	τυφθήσῃ or -ει	τυφθήσεται
<i>Dual.</i>	τυφθησόμεθον	τυφθήσεσθον	τυφθήσεσθον
<i>Plur.</i>	τυφθησόμεθα	τυφθήσεσθε	τυφθήσονται.

## 2. Aorist [ετυπη.] I was struck.

<i>Sing.</i>	έτύπην	έτύπης	έτύπη,
		(like the 1. Aorist).	

## 2. Future [τυπησ.] I shall be struck.

<i>Sing.</i>	τυπήσομαι	τυπήσῃ or -ει	τυπήσεται,
		(like the 1. Future).	

## Future-Perfect [τετυψ.] I shall have been struck.

<i>Sing.</i>	*τετύψομαι	τετύψῃ or -ει	τετύψεται,
		(like the 1. Future).	

*Imperative Mood.*

## Present—be thou struck (act going on).

<i>Sing.</i>	τύπτου	τυπτέσθω
<i>Dual.</i>	τύπτεσθον	τυπτέσθων
<i>Plur.</i>	τύπτεσθε	τυπτέσθωσαν, or τυπτέσθων.

## Perfect—do thou have been struck, (rarely used).

<i>Sing.</i>	τέτυψο	τετύφθω
<i>Dual.</i>	τέτυφθον	τετύφθων
<i>Plur.</i>	τέτυφθε	τετύφθωσαν, or τετύφθων.

## Perfect in other conjugations.

Conj. 2. τέταξο,	τετάχθω, &c.	Conj. 3. ήνύσο,	ήνύσθω, &c.
Conj. 4. έσταλσο,	έστάλθω, &c.	Conj. 5. πέπαυσο,	πεπαύσθω, &c.

† Scarcely found in τύπτω.

\* Not found in τύπτω.



## 1. Aorist—be thou struck.

<i>Sing.</i>	τύφθητι	τυφθήτω
<i>Dual.</i>	τύφθητον	τυφθήτων
<i>Plur.</i>	τύφθητε	τυφθήτωσαν, or τυφθέντων.

## 2. Aorist—be thou struck.

<i>Sing.</i>	τύπηθι	τυπήτω,
		(like the 1. Aorist).

*Subjunctive Mood.*

## Present—I may be struck (act going on).

<i>Sing.</i>	τύπτωμαι	τύπτη	τύπτηται
<i>Dual.</i>	τυπτώμεθον	τύπτησθον	τύπτησθον
<i>Plur.</i>	τυπτώμεθα	τύπτησθε	τύπτωνται.

## Perfect—I may have been struck.

<i>Sing.</i>	τετυμμένος ὦ	—ῆς	—ῆ
<i>Dual.</i>	τετυμμένω	ῆτον	—ῆτον
<i>Plur.</i>	τετυμμένοι ὦμεν	—ῆτε	—ῶσι.

## 1. Aorist—I may be struck.

<i>Sing.</i>	τυφθῶ	τυφθῆς	τυφθῇ
<i>Dual.</i>		τυφθῆτον	τυφθῆτον
<i>Plur.</i>	τυφθῶμεν	τυφθῆτε	τυφθῶσι.

## 2. Aorist—I may be struck.

<i>Sing.</i>	τυπῶ	τυπῆς	τυπῇ,
			(like the 1. Aorist).

*Optative Mood.*

## Present—I might be struck (act going on).

<i>Sing.</i>	τυπτοίμην	τύπτοιω	τύπτοιτο
<i>Dual.</i>	τυπτοίμεθον	τύπτοισθον	τυπτοίσθην
<i>Plur.</i>	τυπτοίμεθα	τύπτοισθε	τύπτοιωτο.

## Perfect—I might have been struck.

<i>Sing.</i>	τετυμμένος εἶην	—εἶης	—εἶη
<i>Dual.</i>	τετυμμένω	εἶητον	—εἶήτην
<i>Plur.</i>	τετυμμένοι εἶημεν	—εἶητε	—εἶεν.



## 1. Aorist—I might be struck.

<i>Sing.</i>	τυφθείην	τυφθείης	τυφθείη
<i>Dual.</i>		τυφθείητον	τυφθειήτην
<i>Plur.</i>	τυφθείμεν	τυφθείητε	(τυφθείσαν)
	—εἶμεν	—εἶτε	—εἶεν.

## 1. Future—I should be struck.

<i>Sing.</i>	τυφθησώμην	τυφθήσαιο	τυφθήσοιτο,
		(like the Present).	

## 2. Aorist—I might be struck.

<i>Sing.</i>	τυπείην	τυπείης	τυπείη,
		(like the 1. Aorist).	

## 2. Future—I should be struck.

<i>Sing.</i>	τυπησώμην	τυπήσαιο	τυπήσοιτο,
		(like the 1. Future).	

## Future-Perfect—I should have been struck.

<i>Sing.</i>	τετυψώμην	τετύψαιο	τετύψοιτο,
		(like the Present).	

*Infinitive.**Participles.*

τύπτεσθαι,	Present.	τυπτόμενος, -η, -ον,
to be struck (act going on).		being struck (act going on).
τετύφθαι,	Perfect.	τετυμμένος, -η, -ον,
to have been struck.		having been struck.

## Perfect in other Conjugations.

Conj. 2. τετάχθαι.	3. ἠνύσθαι.	4. ἐστάλθαι.	5. πεπαύσθαι.
τυφθῆναι,	1. Aorist.	τυφθεῖς, -εἶσα, -έν,	
to be struck, or to have		being struck, or having been	
been struck.		struck: i.e. one who was struck.	
τυφθήσεσθαι,	1. Future.	τυφθησόμενος, -η, -ον,	
to be about (or going) to be struck.		about (or going) to be struck.	
τυπήναι.	2. Aorist.	τυπεῖς, -εἶσα, -έν.	
τυπήσεσθαι.	2. Future.	τυπησόμενος, -η, -ον.	
τετύψεσθαι,	Future-perfect.	τετυψόμενος, -η, -ον,	
to be about to have been struck.		about to have been struck.	

Verbal in τέος, τυπτέος, must be struck.



§ 49. FORMATION OF PERSONS—*Passive Voice.*(a) *Indicative Mood.*

Pr.F.	ομαι, η, εται	ομεθον, εσθον, εσθον	ομεθα, εσθε, ονται.
Imp.	ομην, ου, ετο	ομεθον, εσθον, εσθην	ομεθα, εσθε, οντο.
Perf.	μαι, σαι, ται	μεθον, σθον, σθον	μεθα, σθε, νται.
Plup.	μην, σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
Aor.	ην, ης, η	ητον, ητην	ημεν, ητε, ησαν.

1. *Personal Affixes :*

Principal	μαι, σαι, ται	μεθον, σθον, σθον	μεθα, σθε, νται.
Historic	μην, σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

2. The *Connecting vowels* in all the moods are the same as in the *Active voice*.

3. In the 2. *Per. S.* of the *Present* and *Imperfect* the *Ionic* drops the *σ*, in all moods, and then the *Attic* contracts the vowels ; thus,

Present	(τύπτεσαι),	<i>Ion.</i> τύπτειαι,	<i>Att.</i> τύπτῃ or -ει.
Imperf.	(ἐτύπτεσο),	,, ἐτύπτεο,	,, ἐτύπτον.
Imperat.	(τύπτεσο),	,, τύπτεο,	,, τύπτον.
Subjunct.	(τύπτησαι),	,, τύπτηαι,	,, τύπτη.
Optative	(τύπτοισο),	,, τύπτοιο	(no contraction).

*Obs. 1.* The *Attic* contraction in -ει is especially used in contracted *Futures* of the *Middle voice*; as, κτενοῦμαι, -εῖ, -εῖται. And εἰ is always used in βούλομαι, wish ; οἶομαι, think ; ὄψομαι, shall see.

*Obs. 2.* The *Aorists*:—the *passive Aorists* take the forms of the *active voice* of Verbs in μι, throughout the Moods.

*Obs. 3.* The *Perfect* and *Pluperfect*:—The *Perf.* and *Pluperf.* take no connecting vowels in any of the moods ; but their consonants are changed by Euphony ; thus,

S. τέτυμμαι, -ψαι, -πται ; D. -φθον ; Pl. -φθε.	Imp. -ψο, -φθω.	Inf. -φθαι.
for -υπμαι, -πσαι, ,, -πσθον ; ,, -πσθε.	-πσο, -πσθω.	-πσθαι.

So with other Conjugations. (See *Perfects* § 48.)

When the crude-form of the *Perf.* and *Pluperf.* ends in a consonant, the 3. *Per. Pl.* is formed with the participle and εἰμι : as, (τετυπ-μαι), τετυπμένοι εἰσι and ἦσαν.

*Obs. 4.* The *Ionic 3. Per. Pl.*—The *Ionic* often forms the 3. *Per. Pl.* in historic tenses, from the 3. *Per. S.*, by inserting α before ται or το ; as, ἐτύπτετο, ἐτυπτέατο ; α, η, ει, preceding, are then commonly changed to ε ; as, κείται, κέαται.

This form is also much used in the *Perf.* (more rarely in the



*Pres.*); and consonants, which have been changed, then return to their original state, except that they are often aspirated ; as,

τύπτω, [τυπ.], τετύφαται.	πείθω, [πειθ.], πεπείθαται.
τάσσω, [ταγ.], τετάχεται.	σκευάζω, [σκευαδ.], έσκευάδαται.

This 3. *Per. Pl.* is sometimes found in Attic writers.

*Obs. 5.* The *Doric* and *Poets* make the 1. *Per. D.* and *Pl.* with σ ; as, τυπτόμεσθον, τυπτόμεσθα. And in the *Aorists* use εν for ησαν ; as, έτυφθεν for έτύφθησαν.

### (b) Imperative Mood.

Pres.	ου, εσθω	εσθον, εσθων	εσθε, εσθωσαν.
Perf.	σο, σθω	σθον, σθων	σθε, σθωσαν.
Aor.	θι, τω	τον, των	τε, τωσαν.

#### 1. Personal Affixes.

*Sing.* σο, σθω. | *Dual.* σθον, σθων. | *Plur.* σθε, σθωσαν.

2. For 2. *Per. S.* of *Pres.* see above (a), 3. For *Perf.* (a) *obs.* 3.

### (c) Subjunctive Mood.

Pres.	ωμαι, η, ηται	ωμεθον, ησθον, -ον	ωμεθα, ησθε, ωνται
Aor.	ῶ, ῆς, ῆ	ῆτον, -ον	ῶμεν, ῆτε, ῶσι.

1. *Personal affixes*—like the Principal tenses.

2. The *Perf.* in the Subjunctive and Optative is formed with the participle and ῶ, εἶην, from εἰμι I am.

3. For 2. *Per. S.* of *Pres.* see above (a), 3.

*Obs. 1.* A few verbs especially of the 5th (or vowel) Conj. form the *Perf.* like the *Pres.* of a verb in μι ; as, πεφίλημαι, Subj. πεφιλῶμαι. The Optative then has ι, instead of οι, for a connecting vowel like verbs in μι ; as, κέκλημαι, Opt. κεκλήμην.

*Obs. 2.* The *Aorists* in the Subj. end in έω, ές, έη *Ion.* ; whence in *Att.* ῶ, ῆς, ῆ, circumflexed. Thus the crude-form of the *Aorists* seems to end in [ε.] ; hence also in the Opt. (ε-ι-ην), εἶην.

### (d) Optative Mood.

Pr. F.	οι-μην, -ο, -το	οί-μεθον, -σθον, -σθην	οι-μεθα, -σθε, -ντο.
Aor.	ει-ην, -ης, -η	ει-ητον, -ητην	ει-ημεν, -ητε, -ησαν.

1. *Personal affixes*—like the Historic tenses.

2. For 2. *Per. S.* of *Pres.* and *Fut.* see above (a), 3.



(e) *Infinitive and Participles.*

Pr. F. εσθαι	Pr. F. όμενος, -η, -ον.
Perf. σθαι	Perf. μένος, -η, -ον.
Aor. ηναι	Aor. εις, εισα, εν.

1. *Affix*—for Infinitive, σθαι :—Participles, μένος.2. For *Perf.* see *above* (a), *Obs.* 3.

## § 50. MIDDLE VOICE.

*Indicative Mood.*Present. Imperfect. Perfect. Pluperfect.  
*the same as in the Passive.*

Future [τυψ.] I shall strike myself.

Sing. τύψομαι      τύψη or -ει      τύπεται,  
(like the Present).

(contracted or circumflexed Future)

κτεν-ούμαι, -εί, -είται | -ούμεθον, -είσθον | -ούμεθα, -είσθε, -ούνται.

1. Aorist [ετυψα.] I struck myself.

Sing. έτυψάμην      έτύψω      έτύψατο  
Dual. έτυψάμεθον      έτύψασθον      έτυψάσθην  
Plur. έτυψάμεθα      έτύψασθε      έτύψαντο.

2. Aorist [ετυπ.] I struck myself.

Sing. έτυπόμην      έτύπον      έτύπετο,  
(like the Imperfect).*Imperative Mood.*Present and Perfect *the same as in the Passive.*

1. Aorist—strike thyself.

Sing. τύψαι      τυψάσθω  
Dual. τύψασθον      τυψάσθων  
Plur. τύψασθε      τυψάσθωσαν, or τυψάσθων.

2. Aorist—strike thyself.

Sing. τυποϋ      τυπέσθω,  
(like the Present).*Subjunctive Mood.*Present and Perfect *the same as in the Passive.*



1. Aorist—I may strike myself.

*Sing.* τύψωμαι      τύψῃ .      τύπῃται,  
(like the Present).

2. Aorist—I may strike myself.

*Sing.* τύπωμαι      τύπῃ      τύπηται,  
(like the Present).

### *Optative Mood.*

Present and Perfect the same as in the Passive.

Future—I should strike myself.

*Sing.* τυψόμην      τύψοιο      τύψοιτο,  
(like the Present).

1. Aorist—I might strike myself.

*Sing.* τυψαίμην      τύψαιο      τύψαιτο  
*Dual.* τυψαίμεθον      τύψαισθον      τυψαίσθην  
*Plur.* τυψαίμεθα      τύψαισθε      τύψαιντο.

2. Aorist—I might strike myself.

*Sing.* τυποίμην      τύποιο      τύποιτο,  
(like the Present).

### *Infinitive.*

### *Participles.*

Present and Perfect the same as in the Passive.

τύψεσθαι,      Future.      τυψόμενος, -η, -ον,  
to be about to strike myself.      about to strike myself.

(κτενεῖσθαι, Contracted Future. κτενούμενος)

τύψασθαι,      1. Aorist.      τυψάμενος, -η, -ον,  
to strike or have struck myself.      striking or having struck myself.

τυπέσθαι.      2. Aorist.      τυπόμενος, -η, -ον.

## § 51. FORMATION OF PERSONS—*Middle Voice.*

1. The *endings* and *formation* of Persons in the *middle voice* are the same as in the *passive*.

2. The 1. Aor. drops σ, and contracts the vowels in the 2 Per. S. like the Pres. and Fut.; as, ἐτυψάμην, [ἐτύψασο], Ion. ἐτύψαο; Att. ἐτύψω.

*Obs.* In the *Future* and *Aorists* the crude-forms are *active*, and the personal affixes *passive*; as, τύψ-ομαι, ἐτυψά-μην, ἐτυπ-όμην.



## § 52. The Cognate Tenses.

		Indic.	Imper.	Subjunct.	Optat.	Infinit.	Particip.
Active	Pres.	τύπω	τύπε	τύπω	τύποιμι	τύπειν	τύπων
	Imp.	ἐτυπτον					
	Fut.	τύψω	τύψον	τύψω	τύψοιμι	τύψειν	τύψων
	1. Aor.	ἐτύψα				τύψαι	τύψας
	1. Perf.	τέτυφα	τέτυφε	τέτύφω	τετύφοιμι	τετυφέναι	τετυφὼς
	1. Plup.	ἐτετύφειν					
	2. Aor.	ἐτυπον	τύπε	τύπω	τύποιμι	τυπεῖν	τυπὼν
	2. Perf.	τέτυπα	τέτυπε	τετύπω	τετύποιμι	τετυπέναι	τετυπὼς
	2. Plup.	ἐτετύπειν					
Passive	Pres.	τύπτομαι	τύπτου	τύπωμαι	τυπτόμην	τύπτεσθαι	τυπτόμενος
	Imp.	ἐτυπτόμην					
	Perf.	τέτυμμαι	τέτυψο	τετυμμένος ᾧ	τετυμμένος εἶην	τετύφθαι	τετυμμένος
	Plup.	ἐτετύμμην					
	1. Aor.	ἐτύφθην	τύφθητι	τυφθῶ	τυφθεῖην	τυφθῆναι	τυφθεῖς
	1. Fut.	τυφθήσομαι			τυφθήσοίμην	τυφθήσεσθαι	τυφθήσόμενος
	2. Aor.	ἐτύπην	τύπηθι	τυπῶ	τυπεῖην	τυπῆναι	τυπείς
	2. Fut.	τυπήσομαι			τυπήσοίμην	τυπήσεσθαι	τυπήσόμενος
	Fut. P.	τετύψομαι			τετυψοίμην	τετυψέσθαι	τετυψόμενος
Middle	Fut.	τύψομαι			τυψοίμην	τύψεσθαι	τυψόμενος
	1. Aor.	ἐτυψάμην	τύψαι	τύψωμαι	τυψαίμην	τύψασθαι	τυψάμενος
	2. Aor.	ἐτυπόμην	τυποῦ	τύπωμαι	τυποίμην	τυπέσθαι	τυπόμενος



## § 53. CONTRACTED VERBS.

Verbs in  $\acute{\alpha}\omega$ ,  $\acute{\epsilon}\omega$ ,  $\acute{\omicron}\omega$  are contracted in the *Present* and *Imperfect*; as,  $\tau\iota\mu\acute{\alpha}\omega$ , honour;  $\phi\iota\lambda\acute{\epsilon}\omega$ , love;  $\delta\eta\lambda\acute{\omicron}\omega$ , shew.

## 1. ACTIVE VOICE.

*Indicative Mood.**Present.*

$\tau\iota\mu\text{-}\acute{\alpha}\omega$ ,	$\acute{\omega}$	$\acute{\alpha}\epsilon\iota\varsigma$ , $\acute{\alpha}\varsigma$	$\acute{\alpha}\epsilon\iota$ , $\acute{\alpha}$	$\acute{\delta}\epsilon$ , $\acute{\alpha}$ -	$\acute{\alpha}\omega$ , $\acute{\omega}$ -	$\acute{\delta}\epsilon$ , $\acute{\alpha}$ -	$\acute{\delta}\omega$ , $\acute{\omega}$ -
$\phi\iota\lambda\text{-}\acute{\epsilon}\omega$ ,	$\acute{\omega}$	$\acute{\epsilon}\epsilon\iota\varsigma$ , $\epsilon\iota\varsigma$	$\acute{\epsilon}\epsilon\iota$ , $\epsilon\iota$	$\acute{\epsilon}\epsilon$ , $\epsilon\iota$ - $\tau\omicron\nu$	$\acute{\epsilon}\omega$ , $\acute{\omicron}\nu$ - $\mu\epsilon\nu$	$\acute{\epsilon}\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\epsilon$	$\acute{\epsilon}\omega$ , $\acute{\omicron}\nu$ - $\sigma\iota$
$\delta\eta\lambda\text{-}\acute{\omicron}\omega$ ,	$\acute{\omega}$	$\acute{\omicron}\epsilon\iota\varsigma$ , $\omicron\iota\varsigma$	$\acute{\omicron}\epsilon\iota$ , $\omicron\iota$	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\acute{\omicron}\omega$ , $\acute{\omicron}\nu$ -	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\acute{\omicron}\omega$ , $\acute{\omicron}\nu$ -

*Imperfect.*

$\acute{\epsilon}\tau\iota\mu\text{-}\alpha\omicron\nu$ ,	$\omega\nu$	$\alpha\epsilon\varsigma$ , $\alpha\varsigma$	$\alpha\epsilon$ , $\alpha$	$\acute{\delta}\epsilon$ , $\acute{\alpha}$ -	$\acute{\alpha}\omega$ , $\acute{\omega}$ -	$\acute{\delta}\epsilon$ , $\acute{\alpha}$ -	$\alpha\omicron\nu$ , $\omega\nu$
$\acute{\epsilon}\phi\iota\lambda\text{-}\epsilon\omicron\nu$ ,	$\omicron\nu\nu$	$\epsilon\epsilon\varsigma$ , $\epsilon\iota\varsigma$	$\epsilon\epsilon$ , $\epsilon\iota$	$\acute{\epsilon}\epsilon$ , $\epsilon\iota$ - $\tau\omicron\nu$	$\acute{\epsilon}\omega$ , $\acute{\omicron}\nu$ - $\mu\epsilon\nu$	$\acute{\epsilon}\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\epsilon$	$\epsilon\omicron\nu$ , $\omicron\nu\nu$
$\acute{\epsilon}\delta\eta\lambda\text{-}\omicron\omicron\nu$ , $\text{-}\omicron\nu\nu$		$\omicron\epsilon\varsigma$ , $\omicron\nu\varsigma$	$\omicron\epsilon$ , $\omicron\nu$	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\nu$ -	$\acute{\omicron}\omega$ , $\acute{\omicron}\nu$ -	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\omicron\omicron\nu$ , $\omicron\nu\nu$

*Imperative.*

$\tau\iota\mu\text{-}\alpha\epsilon$ ,	$\alpha$	$\alpha\acute{\epsilon}$ , $\acute{\alpha}$ -	$\acute{\alpha}\epsilon$ , $\acute{\alpha}$ -	$\acute{\alpha}\epsilon$ , $\acute{\alpha}$ -	$\acute{\alpha}\omega$ , $\acute{\alpha}$ -	$\alpha\acute{\epsilon}$ , $\acute{\alpha}$ -	
$\phi\iota\lambda\text{-}\epsilon\epsilon$ ,	$\epsilon\iota$	$\epsilon\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\omega$	$\acute{\epsilon}\epsilon$ , $\epsilon\iota$ - $\tau\omicron\nu$	$\epsilon\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\omega\nu$	$\acute{\epsilon}\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\epsilon$	$\acute{\epsilon}\acute{\epsilon}$ , $\epsilon\iota$ - $\tau\omega\sigma\alpha\nu$	
$\delta\eta\lambda\text{-}\omicron\epsilon$ ,	$\omicron\nu$	$\omicron\acute{\epsilon}$ , $\omicron\iota$ -	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\acute{\omicron}\acute{\epsilon}$ , $\omicron\iota$ -	$\omicron\acute{\epsilon}$ , $\omicron\iota$ -	

*Subjunctive.*

$\tau\iota\mu\text{-}\acute{\alpha}\omega$ ,	$\acute{\omega}$	$\acute{\alpha}\eta\varsigma$ , $\acute{\alpha}\varsigma$	$\acute{\alpha}\eta$ , $\acute{\alpha}$	$\acute{\alpha}\eta$ , $\acute{\alpha}$ -	$\acute{\alpha}\omega$ , $\acute{\omega}$ -	$\acute{\alpha}\eta$ , $\acute{\alpha}$ -	$\acute{\alpha}\omega$ , $\acute{\omega}$ -
$\phi\iota\lambda\text{-}\acute{\epsilon}\omega$ ,	$\acute{\omega}$	$\acute{\epsilon}\eta\varsigma$ , $\eta\varsigma$	$\acute{\epsilon}\eta$ , $\eta$	$\acute{\epsilon}\eta$ , $\eta$ - $\tau\omicron\nu$	$\acute{\epsilon}\omega$ , $\acute{\omega}$ - $\mu\epsilon\nu$	$\acute{\epsilon}\eta$ , $\eta$ - $\tau\epsilon$	$\acute{\epsilon}\omega$ , $\acute{\omega}$ - $\sigma\iota$
$\delta\eta\lambda\text{-}\acute{\omicron}\omega$ ,	$\acute{\omega}$	$\acute{\omicron}\eta\varsigma$ , $\omicron\iota\varsigma$	$\acute{\omicron}\eta$ , $\omicron\iota$	$\acute{\omicron}\eta$ , $\omicron\iota$ -	$\acute{\omicron}\omega$ , $\acute{\omicron}$ -	$\acute{\omicron}\eta$ , $\acute{\omicron}$ -	$\acute{\omicron}\omega$ , $\acute{\omicron}$ -







## Imperfect.

ἐτιμ-αό, ώ-	άου, ώ	άε, ā-	αό, ώ-	αό, ώ-	άε, ā-	άο, ώ-
ἐφιλ-έω, ού-μην	έου, ού	έε, εἰ-το	εό, ού-μεθον	έε, εἰ-σθον	έε, εἰ-σθον	έο, ού-ντο
ἐδηλ-οό, ού-	όου, ού	όε, ού-	οό, ού-	οό, ού-	όε, ού-	όο, ού-

## Imperative.

τιμ-άου, ώ	αέ, ά-	άε, ā-	άε, ά-	άε, ά-	άε, ά-	άε, ά-
φιλ-έου, ού	έε, εἰ-σθω	έε, εἰ-σθον	έε, εἰ-σθων	έε, εἰ-σθον	έε, εἰ-σθον	έε, εἰ-σθωσαν
δηλ-όου, ού	οέ, ού-	οέ, ού-	οέ, ού-	οέ, ού-	οέ, ού-	οέ, ού-

## Subjunctive.

τιμ-άω, ώ-	άη, ā	άη, ā-	άω, ώ-	άω, ώ-	άη, ā-	άω, ώ-
φιλ-έω, ώ-μαι	έη, ηῖ	έη, ηῖ-ται	έω, ώ-μεθον	έω, ώ-μεθον	έη, ηῖ-σθον	έω, ώ-νται
δηλ-όω, ώ-	όη, οῖ	όη, οῖ-	οώ, ώ-	οώ, ώ-	όη, οῖ-	οώ, ώ-

## Optative.

τιμ-αοί, ψ-	άοι, ψ-	άοι, ψ-	αοί, ψ-	αοί, ψ-	άοι, ψ-	άοι, ψ-
φιλ-εοί, οἰ-μην	έοι, οῖ	έοι, οῖ-το	εοί, οἰ-μεθον	εοί, οἰ-σθον	έοι, οῖ-σθον	έοι, οῖ-ντο
δηλ-οοί, οἰ-	όοι, οῖ	όοι, οῖ-	οοί, οἰ-	οοί, οἰ-	όοι, οῖ-	οοί, οῖ-

## Infinitive.

τιμ-άε, ā-	τιμ-αό, ώ-	αο, ω-	αό, ώ-
φιλ-έε, εἰ-σθαι	φιλ-εό, ού-μενος	εο, ου-μένη	εό, ού-μενον
δηλ-όε, ού-	δηλ-οό, ού-	οο, ου-	οό, ού-

## Participle.

αο, ω-	αό, ώ-
εο, ου-μένη	εό, ού-μενον
οο, ου-	οό, ού-



§ 54. *Remarks on Contracted Verbs.*

*Obs. 1.* In *Attic* Greek the *contracted* forms are used ; as, τιμῶ, ἐφίλουν, δηλοῖ. But dissyllables in *ew* are not contracted, except into *ει* ; as, πλέω, πλέομεν, ἔπλεον ; but πλεῖς, ἐπλει, πλεῖν. Yet δέω, bind, in composition is found contracted ; as, ἀναδούμενοι, (*Thuc.* ii. 90).

*Obs. 2.* VERBS IN *aw*.

The *Ionic*—(a) uses the contracted forms ; as, τιμᾶν, ἐτίμων.

—(b) inserts *ε* before *ω* contracted ; as, χρέωνται for χρῶνται.

—(c) puts *ε* for *α*, and leaves it uncontracted ; as, ὀρέω for ὀράω.

The *Epic*—(a) inserts a kindred vowel (*ᾱ, ᾶ, ο, ω*) before *α* or *ω* contracted ; as, δρᾶν for ὀρᾶν, μενοινᾶ for μενοινᾶ ; κομῶντες for κομῶντες, ἡβῶσι for ἡβῶσι ; (*comp.* φᾶος, φῶς, φῶς *Ἐρ.* in nouns).

—(b) in some instances leaves the word uncontracted ; as, ναιετάουσι. (See *Thiersch. Gr. Gr.* P. 437).

The *Eolic*—contracts *ao, au* into *α* ; as, πεινᾶμες for πεινᾶμεν, πεινᾶντι for πεινᾶνσι ; (*comp.* κριτάο, κριτᾶ *Dor.* in nouns).

The *Doric*—contracts *ae, ai* into *η, ῆ* ; as, τιμάετε, -ῆτε ; τιμάειν, -ῆν.

The *Attic* does the same in the four verbs διψᾶω thirst, πεινᾶω hunger, ζᾶω live, χράομαι use, and sometimes in κνᾶω scrape, σμᾶω wipe, ψᾶω crumble.

Some dual forms may be added ; as, προσηυδήτην, &c.

*Obs. 3.* VERBS IN *ew*.

The *Ionic*—(a) generally uses the *uncontracted* forms ; as, φιλέω, ἐφίλειον. But *ε* is dropped before *ει, εο* in the 2 *Per. S. pass.* ; as, φίλειαι for φιλέειαι ; φίλεο for φιλέο.

—(b) sometimes contracts *eo, eu* into *ευ* ; as, φιλέομεν, φιλεῖμεν ; φιλέου, φιλεῖν. So also with *aw, τιμᾶουσα, (τιμέουσα Ion.), τιμεῖσα*. This contraction is also *Doric*.

*Obs. 4.* VERBS IN *ow*.

The *Ionic*—(a) uses the *contracted* forms, except in the 1. *Per. S.* ; as, δηλώω, δηλοῖς, ἐδήλουν.

—(b) Sometimes contracts *oo, ou* into *ευ* ; as, ἐδήλοον, ἐδήλευν ; δικαιοῦσι, δικαιοῦσι.

The *Epic* sometimes puts *ow, of* for *ου, ουι*—as if it was a verb in *aw*, (see *obs. 2. Ep. a.*)—as, ἀρώσι for ἀρόουσι, ἀρόφειν for ἀρόοιεν.

*Obs. 5.* Instead of verbs in *ew* and *ow* the *Ionic* and *Epic* sometimes have *ow* ; as, πλώω sail, for πλέω ; ιδρώω sweat, for ιδρώω.

*Obs. 6.* The two verbs ιδρώω sweat (*Ion.*) and ριγῶω am chilled, are sometimes contracted like verbs in *aw* ; as, ιδρώῃ for ιδροῖη, ριγῶν for ριγοῖν. (*comp. Obs. 4. Ep.*).

*Obs. 7.* Some verbs in *Ionic* and *Doric* have a peculiar contraction in the middle ; as, ἐβόησα, ἐβῶσα.

## FORMATION OF TENSES.

§ 55. In the active voice,—the *Principal* tenses are derived from the crude-form of the verb ;—the *Historic* tenses from the *Principal* ones.



1. When the crude-form has been altered in the Present, the alteration sometimes remains in almost all the tenses, but generally in the Imperfect only.

*Obs.* When the crude-form of a verb *begins* and *ends* with an aspirate, the *first* aspiration is dropped when the *last* can be retained, but is restored whenever the last disappears; thus, (*see Rules of Euphony*, § 8.b.3.)

[ἐχ.]	ἔχω have,	ἔξω	ἔσχηκα	ἔσχον.
[θαφ.]	θάπτω bury,	θάψω	τέθαμμαι	ἐτάφην.
[θρεφ.]	τρέφω nourish,	θρέψω	τέτροφα	τέθραμμαι
				ἐτράφην.
				(Inf. τετράφθαι Xen. Hist. 1.3.24.)
[θρεχ.]	τρέχω run,	θρέξομαι	(commonly δραμούμαι).	
[θρυφ.]	θρύπτω break,	θρύψω		ἐτρύφην.
[θυφ.]	τύφω smoke,	θύψω	τέθυμμαι	ἐτύφην.

2. In the 3rd Conj., verbs in ζω always have the vowels *a*, *i*, *u*, short in the penultima of the Future and Perfect; as,

θαυμάζω wonder, θαυμάσω, τεθαύμακα,  
οἰκτίζω pity, -ῖσω, -ῖκα. | ἐρπύζω creep, -ῦσω.

3. In the 5th Conj. a short vowel is generally lengthened in all tenses where it is followed by a consonant. Hence *a*, *e*, *o*, become *η*, *ω*, in conjugating the verb; as,

τιμάω, -ήσω, -ηκα | φιλέω, -ήσω, -ηκα | δηλόω, -ώσω, -ωκα.

*Obs.* 1. *Verbs in αω*.

(*a*) When *α* is preceded by a vowel or *ρ* it is generally retained long, and not changed to *η*; as,

ἔδω suffer, ἔασω, εἶακα | δρᾶω do, δρᾶσω, δέδρακα.

Also without a vowel or *ρ* preceding; as,

θoinάω feast, -ᾶσομαι, -ήσομαι		πάδομαι acquire, -ᾶσομαι.
πεινάω hunger, -ήσω, -ᾶσω later.		ποινόδομαι punish, -ᾶσομαι.

Some on the contrary with a vowel or *ρ* have *η*; as,

βοάω shout, -ήσομαι		χράν answer, -ήσω		χράδομαι use, -ήσομαι.
ἀλοάω thresh, -ήσω, (-ᾶσω late).		περάω ( <i>Ep.</i> ) sell over, -ᾶσω.		

(*b*) Some verbs in *αω* keep the *α* short; as,

γελάω laugh, -ᾶσομαι.		κλάω break, -ᾶσω		σπάω draw, -ᾶσω.
θλάω bruise, -ᾶσω.		[πάδομαι], taste, -ᾶσομαι		χαλάω loose, -ᾶσω.

Add the *Epic* ἐτάλασσα as if from [ταλάω] endure.

So with other verbs which have a crude-form in *ᾶ*; as,

ἀγαῖμαι, [ᾶγᾶ.], admire, -ᾶσομαι		κρεμάννυμι, [κρεμᾶ.], hang, -ᾶσω
δαίομαι, [δᾶ.], divide, -ᾶσομαι		μαίομαι, [μᾶ.], desire, -ᾶσομαι
ἐλαύνω, [ἐλᾶ.], drive, -ᾶσω		ναίω, [νᾶ.], dwell, -ᾶσομαι



ἐράμαι, [ἐρά.], love, 1.A. -ᾶσάμην	πετάννυμι, [πετᾶ.], spread, -ᾶσω
ἱλάσκομαι, [ἱλᾶ.], appease, -ᾶσομαι	σκεδάννυμι, [σκεδᾶ.], scatter, -ᾶσω
*κεράννυμι, [κερά.], mix, -ᾶσω	φθάνω, [φθᾶ.], anticipate, -ᾶσω.

(c) The following are short in the *Passive* only ; as,

βαίνω go, βεβᾶμαι, ἐβᾶθην.	ἵστημι set up, ἐστᾶμαι, ἐστᾶθην.
[φάω] kill, πεφᾶμαι <i>Ep.</i>	φημί say, (πέφᾶμαι <i>late</i> ) -ασμαι.

(d) The verbs *καίω* burn (*κᾶω Att.*), and *κλαίω* weep (*κλαῶ Att.*), have lost *υ* (or *Ϝ*), which reappears in the other tenses ; as, *καίω*, *καύσω*, *κέκαυκα*. | *κλαίω*, *-αύσομαι* (or *-αύσω*, *-αἰήσω*, *-αἰήσω*). Also *δαίω* burn, has P.P. *δέδαυμαι*.

*Obs. 2. Verbs in εω.*

(a) Some verbs in *εω* keep the *ε* short throughout ; as,

ἀκνέω neglect, -έσω.	ζέω boil, -έσω.	τελέω finish, -έσω.
ἄλέω grind, -έσω.	λοέω wash, -έσω.	τρέω tremble, -έσω.
ἄρκέω suffice, -έσω.	νεικέω chide, -έσω.	αἰδέομαι revere, -έσομαι.
ἐμέω vomit, -έσω.	ζέω scrape, -έσω.	ἄκέομαι heal, -εσομαι.

So with other verbs which have a crude-form in *ε* ; as,

ἄρέσκω, [ἄρε.], please, -έσω.	ἔννυμι †, [ἐ.], clothe, ἔσω.
ἄχθομαι, [ἄχθε.], am vexed, -έσομαι.	ὀλλυμι, [ὀλε.], destroy, -έσω.
εἰμι, [έσ.], am, ἔσομαι.	στορέννυμι, [στορε.], strew, -έσω.

(b) Some Verbs keep the *ε* in some tenses only ; as,

*αἰνέω* praise, -έσω, -εσα *Att.* -ήσω, -ησα *Ion.* P. -εκα ; 1.A.P. -έθην.  
*γαμέω* marry, F. -έσω, -ῶ *Att.* -ήσω ; 1.A.P. -έθην, (-ήθην *late*).  
*αἰρέω* take, 1.A.P. -έθην. *δέω* bind, P.A. -εκα ; P.P. -εμαι, 1.A.P. -έθην.  
*καλέω* call, F. -έσω ; 1.A. -εσα. *πονέω* toil, -ήσω, -ησα ; (έσω, εσα *late*).  
*κοτώ* am angry, F. -έσομαι ; 1.A. -εσάμην.  
*ποθέω* regret, „ -έσομαι, -ήσω ; 1.A. -εσα, -ησα.

So with other verbs which have a crude-form in *ε* ; as,

*κορέννυμι*, [κορε.], satiate, -έσω ; 1.A. -εσα ; P.P. -εσμαι, -ημαι ; 1.A.P. -έσθην.  
*σβέννυμι*, [σβε.], quench, -έσω, -ήσομαι ; 1.A. -εσα ; P.P. -εσμαι ; 1.A.P. -έσθην.

The *ε* found only in—

F. and 1.A. *μάχομαι* fight, -έσομαι, (-οῦμαι *Att.*), -ήσομαι *Ep.* 1.A. *ε* and *η*.  
*ὀζω* smell, -έσω *Ion.* -ήσω ; 1.A. -εσα *Ion.* -ησα.

1.A. *κῆδομαι* grieve, (-εσάμην *rare*)-ησάμην. *πύμπρημι* burn, (-εσαrare)-ησα.  
P.P. *ἀραρίσκω* fit, -εμαι *late Epic.* *δρυνμι* rouse, -εμαι *Ep.*

1.A.P. <i>ἄλθομαι</i> get well, -έσθην.	ἔχω, [έχ. or σχε.], have, ἐσχήθην.
(ἐῖρω <i>Ion.</i> ), [ρε.], tell, -έθην, -ήθην.	ἵημι, [έ.], send, ἔθην, εἴθην.
εὐνώω, [εῦνα or ε.], lull, -έθην, -ήθην.	νέμω distribute, -έθην, -ήθην.
εὐρίσκω, [εῦρε.], find, -έθην.	τίθημι, [θε.], place, ἐτέθην.

(c) A few verbs in *εω* have lost *υ* (or *Ϝ*) in the Pres. which reappears in other tenses ; as, *θέω* run, *θεύσομαι*.

νέω swim, νεύσομαι	πνέω breathe, πνεύσομαι	ρέω flow, ρεύσομαι.
πλέω sail, πλεύσομαι	χέω pour, χεύσω <i>Ep.</i> , χέω <i>Att.</i>	P. κέχῃκα.

\* P.P. *κεκέρασμαι* or *κέκράμαι* ; 1.A.P. *ἐκεράσθην* or *ἐκράθην*.

† Mostly in composition *ἀμφιέννυμι*.



*Obs. 3. Verbs in ω.*

(a) One verb in *ω* keeps *ο* short, ἀρώ plough, -όσω.  
also, ὅμνυμι, [ὅμο.], swear, (-όσω), -οῦμαι. ὄνομαι, [ὄνο.], scorn, -όσομαι.

(b) The following have *ο* short in the Passive only,  
δίδωμι, [δο.], give, δέδομαι, ἐδόθην. | πίνω, [πο.], drink, πέπομαι, ἐπόθην.

*Obs. 4. Verbs in ιω.*

The Verb φθίω (*Ep.*) or φθίνω waste, varies in quantity;  
*Ep.* F. φθίσω; 1.A. ἐφθίσα; (*Att.* -ίσω, -ίσα); P.P. ἐφθίμαι; 1.A.P. ἴθην.

*Obs. 5. Verbs in υω.*

Verbs in *υω* vary much in the quantity of the *υ*;

(a) *υ* long throughout.

αῶν dry, (ῥ rare).	εἰλύω (ῥ rare)	κνύω scrape.	πιδύομαι gush.
ἀχλύς am dark.	ἐρπύω creep.	μηνύω (ῥ rare).	ταρχύω bury.
βρενθύομαι stalk.	θύω, rage.	μηρύομαι draw.	τρύω wear out.
(Βύω) stop up.	ἰσχύω am strong.	μύω wink, (1.A. ῥυ)	ῥάω rain.
δακρύω weep (ῥ late)	καττύω patch.	πηδύω gush.	φιτύω plant.

(b) *υ* short throughout.

ἀμπνύω breathe.	ἀφύω pour out.	ἐντύω prepare.	μεθύω am drunk.
ἀνύω finish.	βρύω sprout.	κλύω hear.	πτύω (ῥυ), spit.
ἀρύω draw water.	(ἐλκύω) draw.	(κύω) kiss.	τανύω stretch.

and all in *υω* from verbs in *υμι*; as, ἄγνυμι break, ἄγνῶ.

(c) *υ* common (or short) in Pres.; in other tenses long.

ἀλύω <i>Att.</i> (ῥ <i>Ep.</i> ), am moved.	βλύω, bubble up.	ξύω polish.
ἀρτύω <i>Att.</i> (ῥ <i>Ep.</i> ), prepare.	γηρύω utter.	δίζυω lament.
ἰδρύω <i>Att.</i> (ῥ <i>Ep.</i> ), set up.	κορθύω heap up.	πληθύω abound.
κωλύω <i>tragic</i> , (ῥ <i>comic</i> ), hinder.	ἐρητύω restrain.	ποιπνύω bustle.
ἀπύω, sound.	ἡμύω bend.	φλύω boil up.
κῦω teem.	ἰθύω rush.	φύω produce.
the rest have <i>υ</i> or <i>ῥ</i> in Pres.	κωκύω lament.	ώρύομαι howl.

(d) *υ* varying in different tenses.

δῦω put in, ὕσ, ὕκ, ὕμ, ὕθ.	θύω (ῥ rare), sacrifice, ὕσ, ὕκ, ὕμ, ὕθ.
ἐλινῦω rest, (ῥ <i>rare</i> ) ὕσ.	λῦω loose, ὕσ, ὕκ, ὕμ, ὕθ.
ἐρύω drag, ὕσ, ὕμ.	

§ 56. *Present—Active and Passive.*

1. The Present—active adds *ω*—passive adds *ομαι*—to the crude-form of the verb; as, [λεγ.], λέγ-ω, λέγ-ομαι.

*Obs.* The Present has no *temporal affix*, *ω* and *ομαι* being only endings of the 1st Person.

2. The crude-form of many verbs is altered in the Present by the addition or change of letters; as, [τυπ.], τύπ-τω.

*Obs. 1.* Alteration in the *Present* and *Imperfect* only.



πτ for π; as, τύπτω strike, [τυπ.]	ζ for δ; as, φράζω say, [φραδ.]
,, β; ,, κρύπτω hide, [κρυβ.]	,, γ; ,, κράζω cry, [κραγ.]
,, φ; ,, ράπτω sew, [ραφ.]	,, γγ; ,, κλάζω ring, [κλαγγ.]
σσ ,, κ; ,, φρίσσω shudder, [φρικ.]	κτ ,, κ; ,, τίκτω bear, [τεκ.]
,, γ; ,, τάσσω order, [ταγ.]	λλ ,, λ; ,, ψάλλω play, [ψαλ.]
,, χ; ,, ὀρύσσω dig, [ὄρυχ.]	μν ,, μ; ,, κάμνω toil, [καμ.]
,, τ; ,, ἐρέσσω row, [ἐρετ.]	αι ,, α; ,, φαίνω shew, [φαν.]
,, θ; ,, κορύσσω arm, [κορυθ.]	ει ,, ε; ,, ἐγείρω raise, [έγερ.]

also in more irregular verbs,

αν added; as, δαρθάνω sleep, [δαρθ.]	νε added; as, ἰκνέομαι come, [ικ.]
αιν ,, ἀλιταίνω sin, [άλιτ.]	σκ ,, φάσκω say, [φα.]
εθ ,, φλεγέθω burn, [φλεγ.]	ισκ ,, εὐρίσκω find, [εύρ.]

(a) The changes in σσ, ζ, λλ, are only *euphonic*; these letters being equivalents for a consonant followed by ε; as, φρίσσω for φρικέω, φράζω for φραδέω, ψάλλω for ψαλέω, just as in comparatives ῥίσσων for ῥικίων, μείζων for μεγίον, μᾶλλον for μάλιον: (§32.3. obs. 3.).

(b) In βαίνω go, [βα.], ιν has been inserted; and even φαίνω may be traced to [φα.], as seen in φάος light, though the ν remains throughout the verb.

(c) For κλαίω, πλέω &c. see §55.3. obs. 1, d. obs. 2. c.

*Obs.* 2. Alteration continuing in other tenses; the simple root of the verb being generally seen in 2. Aorist.

η for α; as, τήκω melt, τήξω, τέτηκα, 2. A. ἐ-τᾶκ-ην.
ει ,, ι; ,, λείπω leave, λείψω, λέλοιπα, ,, ἔ-λίπ-ον.
ευ ,, υ; ,, φεύγω flee, φεύξω, πέφευγα, ,, ἔ-φύγ-ον.
ου ,, ο; ,, ἀκούω hear, ἀκούσω, ἤκουκα Dor. 2. P. ἀκ-ήκο-α.

(a) The following have a double crude-form, κλίνω lean, [κλιν. or κλι.]; κρίνω judge, [κριν. or κρι.]; κτείνω kill, τείνω stretch, πλύνω wash.

(b) For a reduplication in the Present see *Reduplication*.

### § 57. Imperfect—Active and Passive.

The Imperfect—active adds *ον*—passive adds *ομην*—to the crude-form of the Present, and prefixes the *augment*; as, τύπτω, ἔ-τυπτ-ον; τύπτομαι, ἐ-τυπτ-όμην.

*Obs.* The Imperfect follows all the changes and irregularities of the Present, and differs from it only in the augment and the personal affixes.

### § 58. The Augment.

1. The *Augment* is used in all the *historic* tenses, but only in the Indicative mood.

*Obs.* The verb ἄγνυμι break, sometimes (especially in *Ionic*) retains the augment in other moods; as, 1. A. Part. ἔδξας; 2. A. P. Subj. ἰαγῶ, Part. ἰαγείς.

The 2. A. εἶπον, which keeps εἰ throughout, has probably no augment.



## 2. The Augment is of two kinds *syllabic* and *temporal*.

### (a) *The syllabic Augment.*

1. The *syllabic* augment prefixes  $\epsilon$ , when the verb begins with a consonant; as,  $\tau\acute{\upsilon}\pi\tau\omega$ ,  $\xi$ - $\tau\upsilon\pi\tau\omicron\nu$ .

2. When the verb begins with  $\rho$ , the  $\rho$  is doubled after the augment; as,  $\rho\acute{\iota}\pi\tau\omega$  cast,  $\xi\rho$ - $\rho\iota\pi\tau\omicron\nu$ .

*Obs.* 1. The letter  $\rho$  (*hr* or *rh*) was probably once a double letter (see *Prosody*); and several other letters are doubled in the same way in *Epic*; as,

$\delta\epsilon\acute{\iota}\delta\omega$ fear,	$\xi\delta\delta\epsilon\iota\sigma\alpha$	$\mu\acute{\epsilon}\rho\omicron\mu\alpha\iota$ obtain,	$\xi\mu\mu\omicron\rho\omicron\nu$ , $\xi\mu\mu\omicron\rho\alpha$ .
$\lambda\acute{\iota}\sigma\sigma\omicron\mu\alpha\iota$ pray,	$\xi\lambda\lambda\iota\sigma\acute{\alpha}\mu\eta\nu$	$\sigma\epsilon\upsilon\omega$ urge,	$\xi\sigma\sigma\epsilon\upsilon\omicron\nu$ , $\xi\sigma\sigma\upsilon\mu\alpha\iota$ .

*Obs.* 2. The verb  $\rho\acute{\epsilon}\zeta\omega$  do, seldom doubles the  $\rho$ ; as,  $\xi\rho\epsilon\zeta\omicron\nu$ ,  $\xi\rho\epsilon\zeta\alpha$ . So  $\rho\acute{\alpha}\pi\tau\omega$  sew,  $\xi\rho\alpha\pi\tau\omicron\nu$  (*Od.* π. 379).  $\rho\acute{\iota}\pi\tau\omega$ ,  $\xi\rho\iota\phi\alpha$  (*Pind. Pyth.* vi. 37.).

### (b) *The temporal Augment.*

1. The *temporal* augment lengthens the first letter, when the verb begins with a changeable vowel or diphthong.

2. Changeable vowels are  $a, \epsilon, o$ ; diphthongs  $ai, au, oi$ ; thus  $a$  makes  $\eta$ ; as,  $\acute{\alpha}\gamma\epsilon\acute{\iota}\rho\omega$  collect,  $\eta\gamma\epsilon\iota\rho\omicron\nu$ .

$\epsilon$  „  $\eta$ ; „  $\acute{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$  hope,  $\eta\lambda\pi\iota\zeta\omicron\nu$ .

$o$  „  $\omega$ ; „  $\acute{\omicron}\rho\upsilon\sigma\sigma\omega$  dig,  $\acute{\omicron}\rho\nu\sigma\sigma\omicron\nu$ .

$ai$  „  $\eta$ ; „  $\acute{\alpha}\iota\rho\acute{\epsilon}\omega$ ,  $-\acute{\omega}$  take,  $\eta\epsilon\rho\omicron\nu$ ,  $-\omicron\nu\nu$ .

$au$  „  $\eta\nu$ ; „  $\acute{\alpha}\upsilon\acute{\xi}\acute{\alpha}\nu\omega$  increase,  $\eta\upsilon\acute{\xi}\acute{\alpha}\nu\omicron\nu$ .

$oi$  „  $\omega$ ; „  $\acute{\omicron}\iota\kappa\acute{\iota}\zeta\omega$  found,  $\acute{\omicron}\kappa\iota\zeta\omicron\nu$ .

3. The other vowels and diphthongs remain unchanged, but short  $i$  or  $u$  become long; as,

$\eta$ ,  $\eta\kappa\omega$  am come,  $\eta\kappa\omicron\nu$ .

$\omega$ ,  $\acute{\omega}\phi\epsilon\lambda\acute{\epsilon}\omega$  help,  $\acute{\omega}\phi\acute{\epsilon}\lambda\epsilon\omicron\nu$ .

$i$ ,  $\acute{\iota}\kappa\epsilon\tau\epsilon\upsilon\omega$  beg,  $\acute{\iota}\kappa\acute{\epsilon}\tau\epsilon\nu\omicron\nu$ .

$u$ ,  $\acute{\upsilon}\phi\alpha\acute{\iota}\nu\omega$  weave,  $\acute{\upsilon}\phi\alpha\iota\nu\omicron\nu$ .

$\epsilon i$ ,  $\acute{\epsilon}\iota\kappa\omega$  yield,  $\acute{\epsilon}\iota\kappa\omicron\nu$ .

$\epsilon\nu$ ,  $\acute{\epsilon}\upsilon\nu\acute{\alpha}\omega$  lull,  $\acute{\epsilon}\upsilon\nu\alpha\omicron\nu$ .

$\omicron u$ ,  $\acute{\omicron}\tau\acute{\alpha}\zeta\omega$  wound,  $\acute{\omicron}\tau\alpha\zeta\omicron\nu$ .

4. Some verbs, beginning with  $\epsilon$ , change  $\epsilon$  into  $\epsilon i$  with the augment; as,  $\acute{\epsilon}\acute{\alpha}\omega$  suffer,  $\acute{\epsilon}\acute{\iota}\omega\nu$ ,  $\acute{\epsilon}\acute{\iota}\alpha\kappa\alpha$ .

So, ( $\acute{\epsilon}\zeta\omega$ ) set, 1.A.  $\acute{\epsilon}\acute{\iota}\sigma\alpha$ .

$\acute{\epsilon}\theta\acute{\iota}\zeta\omega$  accustom.

( $\acute{\epsilon}\theta\omega$ ) am wont, P.  $\acute{\epsilon}\acute{\iota}\omega\theta\alpha$ .

$\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$  roll.

$\acute{\epsilon}\lambda\kappa\omega$ ,  $-\acute{\epsilon}\omega$ ,  $-\acute{\upsilon}\omega$ , drag.

$\acute{\alpha}\iota\rho\acute{\epsilon}\omega$  take, 2.A.  $\acute{\epsilon}\acute{\iota}\lambda\omicron\nu$ .

$\acute{\epsilon}\nu\nu\mu\iota$  clothe, P.P.  $\acute{\epsilon}\acute{\iota}\mu\alpha\iota$ .

$\acute{\epsilon}\rho\omicron\mu\alpha\iota$  follow.

$\acute{\epsilon}\pi\omega$  handle.

$\acute{\epsilon}\rho\gamma\acute{\alpha}\zeta\omicron\mu\alpha\iota$  work.

$\acute{\epsilon}\rho\pi\omega$ ,  $\acute{\upsilon}\zeta\omega$ , creep.

$\acute{\epsilon}\rho\upsilon\omega$  draw.

$\acute{\iota}\sigma\tau\eta\mu\iota$ , Plup.  $\acute{\epsilon}\acute{\iota}\sigma\tau\acute{\eta}\kappa\epsilon\nu$ .

$\acute{\epsilon}\sigma\tau\acute{\iota}\delta\omega$  feast.

$\acute{\epsilon}\chi\omega$  have.

also  $\acute{\epsilon}\lambda\kappa\acute{\omicron}\omega$  ulcerate in *Ionic* has  $\epsilon i$  or  $\eta$  with the augment.



*Obs. 1.* The verb ἐορτάζω keep feast (ὀρτάζω *Ion.*) augments the second vowel ; as, ἐώρταζον. So P. εἶοκα am like, Plup. ἐέκειν. εἶολπα have hoped, ἐέλπειν : εἶοργα have worked, ἐέργειν.

*Obs. 2. DIALECTS.*

The *Ionic* often omits the *temporal* augment, and sometimes the *syllabic*.

*Poets* (except *Attic*) omit or retain the augment according to the metre or rhythm.

The *Attic* does not omit the augment, except sometimes in the *Pluperfect*, and in the word ἐχρήν or χρήν.

The *Ionic* and *Doric* instead of an augment add σκον to the *Imperfect* and *Aorists* ; as, τύπτεσκον, τύψασκον.

### (c) Explanation of the Augment.

*Obs. 1.* The augment seems to be ε, prefixed to all verbs, whether beginning with a consonant or vowel ; hence

(a) When a verb begins with a *consonant* the ε remains, and makes the *syllabic* augment.

(b) When a verb begins with a *changeable vowel* the ε is contracted with it, and makes the *temporal* augment.

(c) Some beginning with ε contract the ε ε into ει instead of η, and make ἔχω, εεχόν, εἶχον.

(d) The unchangeable vowels absorb the ε, and remain unaltered.

*Obs. 2.* Sometimes ε, (syllabic augment), remains before a vowel ;

as, ἔγνυμι break, 1.A. ἔαξα or ἧξα, P. ἔαγα.

ἀλίσκομαι am taken, 2.A. ἐάλων or ἧλων, P. ἐάλωκα or ἧλωκα.

ἀνδάνω please, εἶδον, εἶδα.

ᾠθέω thrust, ἐώθειον, ἔωκα.

οὔρέω, εούρειον, εούρηκα.

ᾠνέομαι buy, ἔωνέομην, ἐώνημαι.

οὔρεω fasten, 1.A.P. ἧφθην, but II.v.543. ἐάφθην.

In the same way, εἶοκα (*oika Ion.*), εἶολπα, εἶοργα.

Some of these seem to have lost a F, or other consonant ; as,

ἔαξα for ἔφαξα, εἶολπα for φέφολπα, εἶοκα for λέλοικα !

Other *Epic* instances might be added ; as, εἶειπον for ἐφειπον.

### (d) Deficiency in the Augment.

*Obs. 1.* Sometimes ā is unaugmented ; as, [ᾠδέω], am sated, ᾠδεκα *Ep.*

ᾠω sate, ᾠσα *Ep.* ἀνᾠλόω expend, ἀνᾠλουν, ἀνᾠλωκα, *old Att.*

Sometimes ā, followed by a vowel, is made long ; as,

ἄημι, ᾠω, blow, ᾠην, ᾠον | [ᾠω] blow, ᾠιον *Ep.* | ᾠηδίζω disgust, ᾠήδισον.

[ᾠέω] sleep, ᾠεσα *Ep.* | ᾠτω hear, ᾠιον | ᾠηθέσσω am unused, ᾠήθεσσαν

Yet ἐπαῖω has ἐπήϊσα (*Her. ix. 93.*). ᾠωγα *poet.* has no augment.

*Obs. 2.* The augment is omitted with ε in ἕζομαι sit, ἐζόμεν.

also ἐλληνίζω greceise, ἐλ- or ἡλληνίσθην, ἐλ- or ἡλλήνισμαι.

*Obs. 3.* The following are sometimes found without augment, but perhaps incorrectly in *Attic* (see *Elmsl. ad Bacch.* 686).



αὐαίνω dry  
οἰακοστροφέω steer  
οἰκουρέω keep home

οἰμώζω cry  
οἰνίζομαι get wine  
οἰνδομαι drink

οἰστρέω persecute  
οἰωνίζομαι augur.

(e) *Redundancy in the Augment.*

*Obs.* 1. The diphthong *ει* is sometimes augmented (in *Attic*) in *εικάζω* conjecture, *ἤκαζον* &c.

Add to which *εἶμι* go, *ἦα*, *ἦα*, *ἦειν*. *οἶδα* (*εἰδώς*) know, *ἦδειν*.

*Obs.* 2. The diphthong *ευ* is sometimes augmented in *Attic*, and becomes *ηυ*; as, *εὔδω* sleep, *ἡδον*: *εὔχομαι* pray, *ἡχόμην*.

*Obs.* 3. A few verbs have a *double* augment, prefixing the *syllabic* to the *temporal*; as,

*ὄράω* see, *ἑώραν*, *ἑώρακα*: *ἀνοίγω* open, *ἀνέφρον*, *ἀνέφχα*.

Also sometimes in *non-Attic* writers

*ἀνδάνω* please, *οἰκέω* dwell, *οἰνοχοέω* pour out wine.

*Obs.* 4. Three verbs beginning with a consonant have sometimes *η* instead of *ε*, as if the *temporal* had been added to the *syllabic*; *βούλομαι* wish, *δύναμαι* am able, *μέλλω* am about.

§ 59. *Augment of compound verbs.*

1. Compound verbs generally take the augment in the beginning; as, *φιλοσοφέω* study wisdom, *ἐφιλοσόφειν*, *ἀφρονέω* am foolish, *ἡφρόνουν*.

*Obs.* Yet *ἵπποτροφέω* keep horses, has *ἵπποτετρόφηκα* (*Lycurg.* 167. 43); and *ἁριστοποιέομαι* dine, *ἡριστοπεποίημαι* (*Xen. Hist.* iv. 5. 8.)

2. Verbs compounded with a *preposition* take the augment in the middle, between the preposition and the verb; as, *προσφέρω* offer, *προσέφερον*. (See § 111. a. 2.)

*Obs.* 1. Verbs compounded with a preposition are hardly considered as forming one word, and they are often separated in *Homer*; hence they take the augment at the beginning of the verb, not before the *preposition*. (See § 111. obs. 1.)

*Obs.* 2. Even verbs derived from compound nouns, if there is a preposition in them, commonly have the augment in the middle, although the component parts could not be separated; as, *προφασίζω* make excuse, (from *πρόφασις*), *προεφάσιζον*.

*Obs.* 3. Some compounds which seem to have lost the meaning of the preposition, or to have become familiar in their use, have the augment in the *beginning*; as,

*ἀμπισχνέομαι* wear, *ἡμπισχνέομην*

*ἀμφιγνέω* doubt, *ἡμφιγνέον*

*ἀμφιέννυμι* clothe, *ἡμφίεσα*

*ἀφίημι* dismiss, *ἡφίουν†*

so from *μεθίημι* let go, *μεμετιμένος* (*Herod.* vi. 1.)

*ἐπίσταμαι* know, *ἡπιστάμην*

*καθέζομαι* sit, *ἐκαθεζόμην†*

*καθίζω* set, *ἐκάθισον†*

*κάθημαι* sit, *ἐκαθήμην†*

† Also *ἀφίουν*, *καθεζόμην*, *κάθισον*, *καθήμην*.



*Obs.* 4. Some are augmented either in the *beginning* or *middle* ; as, ἀναλώω spend, 1.A. ἀνήλωσα or (ἠνάλωσα *late*). (§ 58.d.obs.1.) ἀνοίγω open, 1.A. ἀνέωξα, ἄνωξα *Ion.* (ἠνοιξα *late*). ἐγγυάω betrothe, Imp. ἐνεγύων or ἡγγύων. ἐναίρω kill, 2.A.M. ἐνηράμην, 2.A.A. ἦναρον. καθεύδω sleep, καθηῦδον, καθεῦδον, or ἐκάθευδον.

*Obs.* 5. Some are augmented both in the *beginning* and *middle* ; as, ἀμπέχομαι wear, ἡμπειχόμεν | ἀνορθόω raise, ἠνώρθοον  
ἀμφιγυνοέω, ἡμφιγυνόεον, (obs. 3). | ἐνοχλόω disturb, ἠνώχλοον  
ἀνέχομαι endure, ἡνειχόμεν | παροινέω insult, ἐπαρῶνεον.

*Obs.* 6. Some are augmented in *three* ways ; as, ἀμφισβητέω doubt, ἡμφισβήτητον, ἀμφεσβήτητον, ἡμφεσβήτητον.  
ἀντιβόλέω meet, ἡντιβόλεον, ἀντεβόλησα, ἡντεβόλεον.  
So διαιτῶω arbitrate, διακονέω minister, though not really compounded with διά ;  
διαιτῶω, 1.A. ἐδιαίτησα, διήτησα, ἐδιήτησα.  
διακονέω, ἐδιακόνησα, διηκόνησα, ἐδιηκόνησα.

*Obs.* 7. Compounds with *δυσ* and *εὖ* have the augment in the *beginning*, (or none at all with *εὖ*), when the verb begins with a consonant or unchangeable vowel,—in the *middle*, when it begins with a changeable vowel ; as,  
δυστυχέω fail, ἐδυστύχεον ; δυσαραστέω displease, δυσηρέστεον.  
δυσωπέομαι am shamed, ἐδυσωπείμην.  
εὐτυχέω succeed, ἡτύχουν ; εὐεργετέω benefit, εὐηργέτεον.  
εὐωχέω feast, εὐόχεον.

## § 60. Future—Active and Middle.

1. The Future—active adds Σω—middle adds Σομαι—to the crude-form of the verb ; hence

Conj. 1. τύπτω, for τυπ-σω, τύψω, τύψομαι.  
,, 2. τάσσω, ,, ταγ-σω, τάξω, τάξομαι.  
,, 3. πείθω, ,, πειθ-σω, πείσω, πείσομαι.  
,, 5. παύω ,, παυ-σω, παύσω, παύσομαι.

*Obs.* The verb σπένδω pour out, makes, (σπενδ-σω), σπείσω, (§ 8. b.7.obs.).

so χανδάνω contain, [χενδ.], χείσομαι : πάσχω, [πενθ.], πείσομαι.

2. In the 4th, or *liquid*, Conj. the Future does not add Σ, but the penultima is always short, and the termination is ῶ circumflexed, and οὔμαι ; thus,

ψάλλω play, ψάλλῶ, -οὔμαι | κρίνω judge, κρίνω, -οὔμαι  
φαίνω shew, φᾶνῶ, -οὔμαι | αἶρω lift up, ἄρῶ, -οὔμαι

*Obs.* 1. The Future of Conj. 4. might be formed from the



*Present* by dropping the latter vowel of a diphthong in the penultima, or the latter of two consonants, or shortening a doubtful vowel *a, i, u*.

The *Ionian* forms this Future in *έω*, whence the *Attic* form being contracted is circumflexed; as,

φαίνω, *Ion.* φανέω, -έομαι, *Att.* φανῶ, -οῦμαι.

*Obs. 2.* Some irregular Futures have no *Σ*, though not of *Conj. 4*;

as, βέομαι shall live, <i>Ep.</i>	ἐσθίω eat, Fut. ἔδομαι, φάγομαι late.
δέω shall find, <i>Ep.</i>	πίνω drink, „ πίομαι, πιοῦμαι.
κέω, κείω, shall lie, <i>Ep.</i>	χέω pour, „ χέομαι <i>Ep.</i> , χέω.

*Obs. 3. The ÆOLIC FUTURE.*

The Future of *Conj. 4* seems originally to have had *Σ*, like the rest; this is mostly seen in the *Æolic* dialect; as,

ἀέρω, <i>Æol.</i> for ἀείρω, I.A. ἤερσα.	εἶρω connect, ἔρσω.
ἀποέρω sweep away, -ερσα.	θέρομαι warm myself, θέρσομαι.
ἀραρίσκω fit, ἤρσα.	φθείρω destroy, φθέρσω, -ρώ.
εἴλω shut in, I.A. ἔλσα   τείρω rub, τέρσω   φύρω mix, I.A. ἐφυρσα.	

Also some irregular or poetic words even in *Attic*; as,  
 κείρω shear, κέρσω, κερῶ | κύρω meet with, κύρσω, -ήσω  
 κέλλω land, κέλσω | ὀρνυμι rouse, ὀρσω.

*Obs. 4. The ATTIC FUTURE.*

(a) Futures of three or more syllables in *άσω, εσω, οσω*, having the antepenultima short, often drop the *σ*, and are then contracted;

as, ἐλαύνω drive, ἐλαῶω,	ἐλῶ, -ᾶς, -ᾷ
τελέω finish, τελέσω, (τελέω <i>Ion.</i> ),	τελῶ, -εῖς, -εῖ
ὀμνυμι swear, ὀμόσω later,	ὀμοῦμαι, -εῖ, -εῖται.

N.B. *ὀμοῦμαι* is the only instance of an *Attic Future* from *οσω*.

(b) Verbs of more than two syllables in *ίω*, Fut. *ῖω*, commonly drop the *σ* and circumflex the *ω*; as,

κομίζω bring, κομίσω, κομιῶ, κομοῦμαι.

N.B. The regular form in *ίω* is seldom used.

The *Attic Future* is not confined to the *Attic* dialect.

*Obs. 5. The DORIC FUTURE.*

(a) The *Doric* has *ξ* for *σ* in the Future of verbs, whose Present ends in *ζω* or *αω*; as, δικάζω judge, δικάξω; γελάω laugh, γελάξω.

(b) The *Doric* makes the Future of all verbs end in *ῶ, οῦμαι*; as, τυπτω, τυψῶ, τυψοῦμαι.

(c) Some verbs have a Future *Middle* in *οῦμαι* in other dialects also, though not of the 4th Conjugation.

ἐσθίω eat, ἔδομαι, -οῦμαι later	πίνω drink, πίομαι, πιοῦμαι
καθέζομαι sit, καθεδοῦμαι	πίπτω fall, πεσοῦμαι
κλαίω weep, κλαύσομαι, -οῦμαι	πυνθάνομαι learn, πεύσομαι, -οῦμαι
παίζω sport, παίξομαι, -οῦμαι	φεύγω flee, φεύξομαι, -οῦμαι.
νέω swim, πλέω sail, πνέω breathe, -εύσομαι or -ευσοῦμαι.	

*Obs. 6. Irregular uses of the Future Middle. (See irreg. Verbs.)*

(a) Many verbs, especially in *Attic*, use the Future *Middle* instead of the *Active*; as, φεύγω, φεύξομαι.



(b) Some verbs use *both forms* with an active sense ; as, ἀρπάζω snatch, ἀρπάσω, ἀρπάσομαι.

(c) Some verbs, which have an active Future in ω, use the *middle* with a *passive* sense ; as, λέγω say, λέξω, λέξομαι shall be said.

### § 61. First Aorist—Active and Middle.

1. The First Aorist—active adds A—middle adds Αμην—to the crude-form of the Future, and prefixes the augment ; as, τύψ-ω, ἔ-τυψ-α, ἐ-τυψ-άμην.

2. In the 4th, or *liquid*, Conj. the penultima of the First Aorist is always made long, by changing

ǣ into η; as, ψάλλω, ἔψηλα. | ĭ into ī; as, κρίνω, ἔκρινα.  
ε ,, ει; ,, σπερῶ, ἔσπειρα. | ŭ ,, ū; ,, ἀμύνω, ἤμυνα.

after ρ or a vowel the α remains long ; as, πιάνω make fat, ἐπίανα ; περᾶνω complete, ἐπέρανα.

Obs. 1. Some verbs in αινω retain the α long in the 1. Aorist, though not preceded by a vowel or ρ ; as, κερδαίνω gain, ἐκέρδانا.

So ἰσχυαίνω emaciate	λευκαίνω whiten	πεπαίνω ripen
κολαίνω hollow	ὀργαίνω anger	φαίνω, S. Luke, 1.79.

Obs. 2. The Future χέω has 1. Aor. ἔχεα, ἔχευσα or ἔχευα *Epr.* also εἶπα said ; φέρω bear, ἤνεγκα, ἤνεικα *Ion.* are formed without σ. and the *Epic* words

ἔκηα, ἔκεα, from καίω burn	ἤλεάμην from ἀλέομαι shun
ἔσσευα ,, σεύω urge	ἐδατεάμην ,, δατέομαι divide.

Obs. 3. For three irregular Aorists in κα see Verbs in μι.

### § 62. Perfect active—First and Second.

1. *First Perfect*—The Perfect active adds 'A(hu) or KA to the crude-form of the verb, and prefixes the reduplication.—Hence the Perfect ends in

Conj. 1. in φα ; as, τύπτω, τέτυφα— i.e. τε-τυπ-ά.

Conj. 2. ,, χα ; ,, τάσσω, τέταχα— τε-ταγ-ά.

Conj. 3. ,, κα ; ,, πείθω, πέπεικα— πε-πειθ-κα.

Conj. 4. ,, κα ; ,, ψάλλω, ἔψαλκα— ἐ-ψαλ-κα.

Conj. 5. ,, κα ; ,, παύω, πέπαυκα— πε-παυ-κα.

Obs. 1. Some *dissyllables* of Conj. 1. and 2. change ε into ο, in the Perfect active ; as,

κλέπτω steal, κέκλοφα	συλλέγω collect, συνείλοχα
πέμπω send, πέπομφα	τρέφω turn, τέτροφα



πλέκω twine, πέπλοχα, -εχα

στρέφω turn, ἔστροφα

Also with ο inserted, ἄγω lead, ἀγήοχα ; ἐσθίω eat, ἐδήδοκα.

τρέφω nourish, τέτροφα

φέρω bear, [ἐνεκ.], ἐνήνοχα.

*Obs. 2.* Dissyllables of Conj. 4, with λ or ρ, change ε into α in the Perfect active and passive ; as,

δέρω flay,

δέδαρμαι

σπείρω sow,

ἔσπαρμαι

κείρω shear, κέκαρμαι

στέλλω send,

ἔσταλκα, -αίμαι

μείρομαι obtain, εἶμαρμαι

τέλλω (in comp.) τέταλμαι

πείρω pierce, πέπαρμαι

φθείρω destroy, ἔφθαρκα, -αρμαι.

also κτείνω kill, ἔκτακα late ; τείνω stretch, τέτακα, -αίμαι. (*Obs. 3.*)

*Obs. 3.* Verbs in νω change ν into γ before κα (§ 8.b.7.b) ; as, φαίνω shew, πέφαγκα ; παροξύνω provoke, παρώξυγκα.

(a) μένω remain, μεμένηκα, inserts η ; so with μ, νέμω distribute, νενέμηκα.

(b) The five verbs κλίνω lean, κρίνω judge, κτείνω kill, τείνω stretch, πλύνω wash, drop the ν altogether ; as, κέκλικα, κέκλιμαι, ἐκλήθην (see *obs. 2.*)

**2. Second Perfect**—The Second Perfect adds A to the crude-form of the verb, and prefixes the reduplication ; as, φεύγω flee, πέ-φευγ-α.

The Second Perfect is fond of a long vowel or ο in the penultima, and thus changes

α into η ; as, θάλλω flourish, τέθηλα.

ει ,, οι ; ,, λείπω leave, λέλοιπα.

ε ,, ο ; ,, κτείνω kill, ἔκτονα.

after ρ α remains ; as, κράζω cry, κέκρᾱγα.

*Obs. 1.* Some keep α, though without a ρ ; as, ἀνδάνω please, ἔαδα.

So [δαέω] learn, δέδαα | κλάζω ring, κέκλαγγα | χανδάνω hold, κέχανδα.

ἰάχω resound, ἰάχα | λάμπω shine, λέλαμπα | [χλάζω] sound, κεχλαδώς.

The following change their vowels unusually

δεῖδω fear, δέδια, δεῖδια *Ep.* ; the 1. Perfect being δέδοικα ;

(ἐθω) am wont, εἶωθα, ἔωθα *Ion.* ; ρήγνυμι break, ἔρρωγα.

*Obs. 2.* The 2. Perfect rarely uses the simplest root of the verb, or omits letters which are retained in the Future and 1. Perfect ;

as, φεύγω flee, φεύξομαι, [πέφευχα], 2. Perf. πέφευγα,

yet, ἀκούω hear, ἀκούσομαι, ἤκουκα *Dor.* ἀκ-ήκοα.

*Obs. 3.* The 2. Perfect is seldom found in Conj. 5., like ἀκήκοα.

*Obs. 4.* The 2. Perfect sometimes is the *only* Perfect, and has the same meaning as the rest of the verb ; as, φεύγω, πέφευγα.

(a) Sometimes it has a *neuter* sense in a verb which is *transitive* ; as, ὕλλωμι destroy, ὄλωλα am ruined.

(b) Sometimes it is connected with verbs in ομαι ; as, ἔλπομαι hope, ἔολπα.

From the two latter uses this has sometimes been called the *Perfect Middle*.

*Obs. 5.* The syncopated 2. Perfect οἶδα I know is thus declined,



<i>Sing.</i>	<i>οἶδα</i>	<i>Dual</i>	<i>Plur.</i>	<i>ἴσμεν, ἴσμεν Ion.</i>
	<i>οἶσθα</i>	<i>ἴστον</i>		<i>ἴστε</i>
	<i>οἶδε</i>	<i>ἴστον</i>		<i>ἴσῃσι</i>

*οἶδας, οἶδαμεν, οἶδατε, οἶδασι, are unusual or late.*

Cognate Tenses—*οἶδα, ἴσθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδώς.*

### § 63. Reduplication.

Reduplication is of two kinds, *proper* and *improper*.

#### (a) Proper Reduplication.

1. The *proper* reduplication is the first consonant of the verb repeated with *ε*, when the verb begins with a single consonant, or with a mute and liquid; as, *τύπτω, τέ-τυφα; πλέκω, πέ-πλεχα.*

2. When a verb begins with an aspirate the corresponding soft consonant is used; as, *φεύγω, πέφευγα.*

*Obs.* 1. Verbs beginning with *γν* take the *improper* reduplication; as, *γνωρίζω* inform, *ἐγνώρικα.*

Some with *βλ, γλ*, are also found with it; as,  
*βλαστάνω* sprout, *βεβ-* or *ἐβλάστηκα* | *καταγλωττίζω, -εγλώττισμαι.*  
*γλύφω* carve, *γέγλυμμαι, ἐγλυμμαι* | *συντρέφω, -έτροφα (Hipp.)*  
*κλητίζω* name, *ἐκλήϊσμαι (Ap. Rhod.)* | *γρηγορέω, ἐγρηγόρηκα (late).*

*Obs.* 2. A few beginning with *λ, μ, ρ*, have *ει* for a reduplication; as, *λέγω* gather, *είλοχα* in comp., *είλεγμαι.*

*λαμβάνω* take, *είληφα, είλημμαι* | *λαγχάνω* obtain, *είληχα.*  
*μείρομαι* share, *είμαρται* fated. | *έρώ, [ρε.], will say, είρηκα, -μαι.*

#### (b) Improper Reduplication.

1. The *improper* reduplication is the same as the augment of the historic tenses, but remains throughout the moods.

2. The *improper* reduplication is *ε*, the *syllabic* augment, when the verb begins with two consonants or a double one; as, *φθείρω* destroy, *έφθαρκα; ψάλλω* play, *έψαλκα.*

When a verb begins with *ρ*, *ε* is prefixed, and the *ρ* is doubled; as, *ρίπτω* cast, *έρριφα* (see § 58.a.obs.1).

3. The *improper* reduplication is the *temporal* augment, when the verb begins with a changeable vowel or diphthong; as, *έλπίζω* hope, *ήλπικα; αἰρέω* take, *ήρηκα* (see § 58.b.2.).



4. When a verb begins with an unchangeable vowel or diphthong, no reduplication is used; as, ἡβάω am young, ἡβηκα (see § 58.b.3).

*Obs. 1.* The *proper* reduplication is sometimes found with ρ; as, ραπίζω smite, ρεράπισμαι, (*Anacr.*) ρίπτω cast, ρερίφθαι, (*Pind.*) ρυπώ defile, ρερυπωμένος, (*Od.* § 59). (See § 58.a.obs.2).

*Obs. 2.* Some verbs beginning with two consonants, have the *proper* reduplication; as, κτάομαι gain, κέκτημαι or ἐκτῆμαι.

κτενίζω comb, κεκ-	οἱ ἐκτένισμαι	μιμνήσκω remind, μέμνημαι
βλάσκω go, [μολ.], μέμβλωκα		πίπτω fall, πέπτωκα
μνηστεύω betrothe, μεμνήστευμαι		πτήσσω quail, πεπτήως <i>Ep.</i>

This seems to arise from the loss or transposition of a vowel.

*Obs. 3.* For other variations, see § 58.b.4,—c.obs.2,—d.obs.2,—e.obs.3,—§ 59.

### (c) Attic Reduplication.

Some verbs beginning with *ā*, *ε*, *ο*, take the two first letters of the verb besides the usual reduplication; as, ἀκούω hear, ἀκήκοα, ἀκήκουσμαι.

So ἀγείρω collect, ἀγήγερμαι  
 ἄγω lead, ἀγήοχα  
 ἀλείφω anoint, ἀλήλιφα, -ιμαι  
 ἀλέω grind, ἀλήκεκα, -εσμαι  
 ἀραρίσκω fit, ἄρηρα, ἀρήρεμαι  
 ἀράσσω knock, ἀρήραγμαi  
 ἀρόω plough, ἀρήρομαι  
 ἐγείρω rouse, ἐγήγερμαι  
 ἐλαύνω drive, ἐλήλακα, -αμαι  
 ἐλέγχω convict, ἐλήλεγμαi  
 ἐμέω vomit, ἐμήμεκα, -εσμαι  
 ἐρείδω fix, ἐρήρεισμαι  
 ἐρέικω rend, ἐρήριγμαi  
 ἐρείπω upset, ἐρήρίπα, -ιμαι

ἐρίζω strive, ἐρήρισμαι  
 ἐρχομαι come, ἐλήλυθα  
 ἐσθίω eat, ἐδήδοκα, -εσμαι,  
 ἔδηδα, -ομαι, *Epic.*  
 [ὀδύσσομαι] am angry, ὀδώδυσμαι  
 ὀζω smell, ὀδώδα [*Ep.*]  
 ὀλλυμι destroy, ὀλώλεκα, ὀλωλα  
 ὀμνυμι swear, ὀμώμεκα, -ομαι,  
 and ὀμώμοσμαι  
 [ὀπτομαι] see ὀπωπα *Ionian.*  
 ὀρέγω stretch out, ὀρώρεγμαi  
 ὀρνυμι rouse, ὀρωρα, -εμαι, *Poet.*  
 ὀρύσσω dig, ὀράρῃχα, -υγμαi  
 φέρω bear, ἐνήνοχα, -εγμαi

also αἰρέω take ἤρηκα, ἤρημαι, (ἀραίρηκα, ἀραίρημαι, *Ion.*)

The *Epic* Perfects ἀλάλημαι wander, ἀλαλύκτεμαι am moved, are used as Presents in meaning.

*Obs. 1.* Verbs which have the Attic reduplication rarely use the shorter form. A few instances are found; as, ἄγω, ἦχα in *comp.*; ἀκούω, ἤκουκα *Dor.*; ἐρίζω, ἦρικα in *comp.*; ὀρέγω, ὤρεγμαi; ὀρύσσω, ὤρυγμαi.

*Obs. 2.* With the Attic reduplication the penultima is *short* in the 1.Perfect active; except the *Ionian* ἀραίρηκα.

*Obs. 3.* The 2.Perfect of ἐγείρω, ἐγρήγορα seems to have a peculiar reduplication, as if it were ἐγρ-πγρ-α with *ο* inserted, as it is in ἀγήοχα for ἄγηχα.



(d) *Reduplication in other Tenses.*

A reduplication is sometimes used in other tenses besides the Perfect.

*Obs. 1. Reduplication in the Present*—with a reduplication in the Present : not ε is commonly used, as in Verbs in μι ; as, γινώσκω know ; hence μέμνω stay, for μιμένω ; πίπτω fall, for πιπέτω. Sometimes the Present reduplication continues throughout ; as, διδάσκω teach, διδάξω, δεδίδαχα. Sometimes the Present reduplication is dropped in other tenses ; as, γινώσκω, γινώσομαι, ἔγνωκα.

*Obs. 2. Reduplication in 2.Aorist*,—or *Epic Reduplication*.

The old *Epic* language has often a reduplication in the 2.Aorist ; as, κάμνω toil, κέκαμον ; πείθω persuade, πέπειθον.

The Attic reduplication in ἤγαγον from ἄγω remains in *prose*.

The *Epic* ἐνίπτω chide, ἐνίπταπον ; ἐρύκω check, ἐρύκακον ; have a peculiar *final* reduplication.

*Obs. 3. Reduplication in the Future.*

A few reduplicated Futures are found in *Epic* ; as, πείθω persuade, πεπιθήσω ; φείδομαι spare, πεφιδήσομαι.

§ 64. *Pluperfect Active.*

The Pluperfect active changes the A of the Perfect into ΕΙν, and prefixes the augment, if the verb begins with a consonant ; as, τέτυφα, ἐ-τετίφ-ειν.

*Obs. 1.* The augment is sometimes omitted in the Pluperfect, even in *Attic* ; as, προκεχωρήκει, (*Xen. Cyr.* ii.3.6).

*Obs. 2.* The *Epic* and *Ionic* ending of the Pluperfect is -εα,—thence Attic -η (§ 47.a.obs.4.) ; Thus from οἶδα comes Plup. ἤδεα, ἤδη, ἤδειν.

<i>Ep.</i>	<i>Old Att.</i>		<i>Old Att.</i>		<i>Old Att.</i>	
ἤδεα	ἤδη	ἤδειν			ἤσμεν	ἤδειμεν
ἤδεας	ἤδησθα	ἤδεις	ἥστην	ἤδελτην	ἥστε	ἤδειτε
ἤδεε	ἤδη	ἤδει	ἥστην	ἤδελτην	ἥσαν	ἤδεσαν

§ 65. *Second Aorist—Active, Passive, Middle.*

1. The Second Aorist—active adds ου—passive adds ην—middle adds ομην—to the *simple root* of the verb, and prefixes the augment ; as, τύπτω, ἔ-τυπ-ον, ἐ-τύπ-ην, ἐ-τυπ-όμην.

*Obs. 1.* For reduplication in 2.Aorist, see § 63.d.obs.2.

When the Attic reduplication is used the augment is transferred to the beginning so as to keep the penultima *short* ; thus,

	ἄγω	ἀραρίσκω	ὑρνυμι	ἄγνυμι
2.Aor.	ἤγάγον	ἤράρον	ἔρορον	like ἔαγην
Perf.	ἀγόχα	ἄρηρα	ἔρωρα	ἔαγα



*Obs. 2.* Some verbs have only the 2.Aorist; as, *θνήσκω* die, *έθανον*. Some have both Aorists, though seldom both in common use, especially in the *active* and *middle* voices; as, *κτείνω* kill, *έκτεινα*, *έκτανον*; *άλλάσσω* change, *ήλλάχθην*, *ήλλάγην*. (See *Lists*.)

*Obs. 3.* The 2.Aorist is not found in Conj. 3 or 5, (*τ, δ, θ, ζ*, or *a vowel*), excepting a few irregular forms.

*Obs. 4.* In the *active* voice, when the 2.Aorist and Imperfect would be the same, the 2. Aorist is omitted or altered; as,

*γράφω* write, Imp. *έγραφον*, 2.Aor. (*έγραφον* not used.)

*άγω* lead, „ *ήγον*, „ *ήγαγον* altered.

*Obs. 5.* In the *passive* voice both Aorists are more often found in use than in the *active*; and the existence of a 2.Aorist *passive*, does not at all depend upon there being a 2.Aorist *active*.

*Obs. 6.* When there is an *active* and *middle* Aorist in the same verb, the *middle* generally follows the form of the *active*.

Verbs in *ω* seldom have an Aor. *mid.* without having an Aor. *act.*

2. The *simple root* of the verb from which the 2.Aorist is formed is often altered in the Present (see §56.2).

3. The *simple root* may be found from the Present—  
(a) by shortening or changing vowels, thus turning

*ε* into *α*, in dissyllables having a liquid;

as, *πλέκω* twine, 2.Aor. *έπλάκην*

*η* „ *α*; „ *τήκω* melt, „ *έτᾱκην*

*αι* „ *α*; „ *φαίνω* shew, „ *έφᾱνον*

*ει* „ *ι*; „ *λείπω* leave, „ *έλιπον*

*ει* „ *α*, before a liquid in dissyllables;

as, *κτείνω* kill, „ *έκτᾱνον*

*ει* „ *ε*, before a liquid in trisyllables;

as, *άγείρω* collect, „ *ήγερόμην*

*ευ* „ *υ*; „ *φεύγω* flee, „ *έφύγον*.

*Obs. 1.* The 2.Aorist is fond of *ᾱ* in the penultima; hence even *τρώγω* eat makes *έτρώγον*.

*Obs. 2.* Some dissyllables, (i. e. monosyllabic roots), having a liquid do not change *ε* into *α*; as,

<i>θείνω</i> strike,	<i>έθενον</i>	<i>στερέω</i> deprive,	<i>έστέρην</i> .	<i>φλέγω</i> burn,	<i>έφλέγην</i> .
<i>λέγω</i> gather,	<i>έλέγην</i>	<i>τέρσομαι</i> dry,	<i>έτέρσην</i> .	<i>γίγνομαι</i> ,	<i>έγενόμην</i> .
<i>τέμνω</i> cut,	<i>έτεμον</i>	<i>θέρομαι</i> warm myself,	<i>έθέρην</i> .		

*Obs. 3.* The verb *πλήσσω* strike makes 2.Aorist *έπλήγην*, retaining the *η*; but in compounds, meaning ‘struck with dismay’, *α* is used; as, *έξεπλάγην*.



(b) by dropping the latter of two consonants,

λ from λλ ; as, βάλλω cast, 2.Aor. ἐβᾶλον  
 ν „ μν ; „ κάμνω toil, „ ἐκᾶμον.  
 τ „ πτ ; „ τύπτω strike, „ ἐτύπον.

Obs. 1. In δάκνω bite, ἐδάκον, the ν is dropped from κν.

Obs. 2. The πτ of the Pres. sometimes appears as β in the 2.Aor. as, βλάπτω hurt, ἐβλάβην. κρύπτω hide, ἐκρύβην.

Sometimes the πτ appears as φ ; as,

βάπτω dip, ἐβάφην | θρύπτω crush, ἐτρύφην | ρίπτω cast, ἐρρίφην  
 θάπτω bury, ἐτάφην | ράπτω sew, ἐρράφην | σκάπτω dig, ἐσκάφην

This arises from β and φ being changed to π before τ in the Pres.

Obs. 3. In τίκτω bring forth, ἔτεκον, the τ is dropped from κτ.

(c) by changing σσ or ττ to γ ; as,

τάσσω order, 2.Aor. ἐτάγην.

Obs. 1. The root of some verbs in σσω ends in [κ. χ.], but the 2.Aorist seems always to have γ ; as, ὀρύσσω dig, [ὀρυχ.], 2.Aor. ὠρύγην.

Obs. 2. Regular verbs in ζω have no 2.Aor. (see above 1.obs.3.) but χάζομαι yield, makes κέκαδον, κεκαδόμην, *Epic*.

[φλάζω] burst, ἐφλάδον : φράζω explain, ἐπέφραδον *Epic*.

and with γ in the root, κλάζω ring, ἐκλάγον ; κράζω cry, ἐκράγον.

(d) by casting out the inserted syllable

αν ; as, ἁμαρτάνω err, 2.Aor. ἤμαρτον

ν-αν ; „ μανθάνω learn, „ ἐμάθον

αιν ; „ ἀλιταίνω sin, „ ἤλιτον

νε ; „ ἰκνέομαι come, „ ἰκόμην

ισκ ; „ εὕρισκω find, „ εὔρον

σκ with vowel transposed ; as, θνήσκω die, ἐθᾶνον.

Obs. 1. Some disguises in the Pres. are still more irregular ; as,

ὀφλισκάνω incur a charge, 2.Aor. ὤφλον.

πάσχω suffer, (for παθ-σκω), „ ἐπάθον.

βλώσκω go, (for μολ-σκω), „ ἔμολον.

Obs. 2. For 2.Aorists formed like verbs in μι see *Verbs in μι*.

## § 66. Second Future Passive.

The Second Future Passive adds Σομαι to the crude-form of the Second Aorist, and drops the augment ; as, ἐτύπη-ν, τυπή-σομαι.

Obs. The 2.Future follows all the varieties of the 2.Aorist.



§ 67. *Perfect Passive.*

1. The Perfect passive adds *μαι* to the crude-form of the verb, and prefixes the reduplication ; as, *τίω* honour, *τέ-τι-μαι*.

2. Consonants are changed or lost before *μαι*, according to the Rules of Euphony.

Hence the Perfect passive ends in

Conj. 1. in *μαι*, if the crude-form ends in *one* consonant ;  
as, *τύπτω*, *τέτυμμαι*, for *τε-τυπ-μαι*.

„ *μαι*, if the crude-form ends in *two* consonants ;  
as, *θάλπω*, *τέθαλμαι*, for *τε-θαλπ-μαι*.

Conj. 2. „ *γμαι* ; „ *πλέκω*, *πέπλεγμαι*, „ *πε-πλεκ-μαι*.

Conj. 3. „ *σμαι* ; „ *πείθω*, *πέπεισμαι*, „ *πε-πείθ-μαι*.

Conj. 4. „ *μαι* ; „ *ἀγγέλλω*, *ἤγγελμαι*.

Conj. 5. „ *μαι*, if the penult. is *long* ; as, *φιλέω*, *πεφίλημαι*.  
„ *σμαι*, ——— is *short* ; „ *τελέω*, *τετέλεσμαι*.

*Obs. 1.* The Perfect passive never changes *ε* into *ο*, (§ 62.1. *obs. 1.*) ; but the three verbs, *τρέπω*, *τρέφω*, *στρέφω*, change *ε* into *α* ; as, *τρέπω*, *τέτροφα*, *τέτραμμαι*.

*Obs. 2.* Some verbs shorten *ευ* into *ιν* in the Perf. pass. (§ 8. *a. 4.*) ; as, *σεύω* urge, *ἔσσυμαι* | *τεύχω* frame, *τέτυγμαι* | *φεύγω* flee, *πέφυγμαι* *πύθομαι* learn, *πέπυσμαι* *πνέω* breathe, *πέπνευκα*, *πέπνυμαι*.  
*ει* is similarly shortened in *αλείφω*, *ἐρείκω*, *ἐρείπω* ; (§ 63. *c.*)

*Obs. 3.* The *Epic* dialect sometimes retains a *lingual*, *τ*, *δ*, *θ*, unchanged before *μαι* ; as, *κεκόρυθμαι*, for *-υσμαι*.

*Obs. 4.* In the Perfect passive of verbs in *αινω*, *υνω*, the *ν* remains before other consonants, but before *μ*—

(*a*) it is changed into *σ* ; as,

*φαίνω* shew, *πέφασμαι*, *-ανσαι*, *-ανται* ; *πεφάσμεθα*, *-ασθε*.

So *κραίνω* finish | *βαίνω* sprinkle | *περαίνω* end | *ὀφαίνω* weave

*μαίνω* stain | *σημαίνω* signify | *λυμαίνομαι* outrage.

*μολύνω* stain, *μεμόλυσμαι*. *παχύνω* thicken, *πεπάχυσμαι*.

(*b*) it is changed into *μ* ; as,

*ξηραίνω* dry, *ἐξήραμμαι*. *αἰσχύνω* shame, *ἤσχυμμαι*.

(*c*) the *ν* is omitted (with *υνω*), and the vowel made long ;

as, *τραχύνω* roughen, *τετράχυμαι*.

Other verbs in *νω* follow the *Active* ; (see § 62.1. *obs. 3.*)

*Obs. 5. Verbs of the 5th, or vowel, Conjugation.*

(*a*) Some take *σ* in the Perf. pass. with the penultima *long*.

as, *ἀκούω* hear, *ἀκήκουσμαι*. *βύέω* stop up, *βέβυσμαι*.



So γιγνώσκω know	κελεύω order	κυλίω roll	παίω strike
ζώννυμι gird	κναιώ scrape	ξύω polish	παλαίω wrestle
πλέω sail (ευ)	πταίω dash	ὕω rain	φλάω bruise (ᾱ)
πρίω saw	σειάω shake	χόω heap up	ψαύω touch.

also φλεύω scorch (in comp. *Her.* v. 77) ; νέω spin, νένησμαι late.

(b) Some with penultima *long*, either insert or omit σ ; as,  
 δράω do, δέδρασμαι or δέδραμαι. θραύω break, -αυσμαι, -αυμαι.  
 So κλαίω weep, (αυ) | κονίω dust | νέω heap up | χράω answer, (η)  
 κλείω shut | κρούω knock | σάω sift, (η) | χρίω anoint.

(c) Some with penultima *short* omit σ, especially with the *Attic reduplication* ; as, ἀραρίσκω fit, ἀρήρεμαι.

So ἄρώω plough	ἐλαύνω drive, (ᾱ)	λύω loose	φθίω corrupt
δέω bind	θύω sacrifice	ὕρνυμι rouse, (ε)	χέω pour (ῡ)

(d) A few with penultima *short*, either omit or insert σ ; as,  
 ἐσθίω eat, δμνυμι swear, (see § 63.c) ; so δέω and ἐλαύνω in *Ionic*.

*Obs.* 6. A few verbs, which have the vowel *long* in the Perf. act., make it *short* in the Perf. pass. ; as, βαίνω go, βέβηκα, βέβᾱμαι.

So δίδωμι give, δέδωκα, δέδομαι	ἵστημι set up, ἔστηκα, ἔσταμαι
δύω put on, δέδυκα, δέδυμαι	πίνω drink, πέπωκα, πέπομαι.

*Obs.* 7. Two irregular Perfs. are used and accented like *Presents* ;

ἤμαι from [ἔω], I have been set down, hence—I am sitting.

κείμει „ [κέω], I have been laid down, „ I am lying.

(a) Thus ἤμαι, ἦσαι, ἦται, &c. in comp. κάθηται.

Plup. ἤμην, ἦσο, ἦστο, &c. „ ἐκάθητο, κάθηστο.

Cognate T. ἤμαι, ἦσο, (κάθωμαι, καθοίμην), ἦσθαι, ἦμενος.

(b) κείμει, κείσαι, κείται, &c. Future, κείσομαι.

Plup. ἐκείμεν, ἐκεισο, ἐκειτο, &c.

Cog. T. κείμει, κείσο, κέωμαι, κεοίμην, κείσθαι, κείμενος.

## § 68. Pluperfect Passive.

The Pluperfect passive changes the *μαι* of the Perfect into *μην*, and prefixes the augment before a consonant ; as, τέτυμμαι, ἐτετύμην.

## § 69. Future-Perfect Passive.

The Future-perfect adds *σομαι* to the crude-form of the Perfect ; as, γέγραμμαι, [γεγραφ-σομαι], γεγράψομαι.

## § 70. First Aorist Passive.

1. The First Aorist passive adds *ΘΗν* to the crude-form of the verb, and prefixes the augment.



2. Consonants are changed before *θην* according to the Rules of Euphony.

Hence the First Aorist passive ends in

- Conj. 1. in *φθην*; as, *τύπτω*, *ἐτύφθην*, for *ε-τυπ-θην*.  
 Conj. 2. „ *χθην*; „ *πλέκω*, *ἐπλέχθην*, „ *ε-πλεκ-θην*.  
 Conj. 3. „ *σθην*; „ *πείθω*, *ἐπείσθην*, „ *ε-πειθ-θην*.  
 Conj. 4. „ *θην*; „ *ἀγγέλλω*, *ἡγγέλθην*.  
 Conj. 5. „ *θην*, if the penult is *long*; as, *φιλέω*, *ἐφιλήθην*.  
 „ *σθην*, ——— is *short*; „ *τελέω*, *ἐτελέσθην*.

*Obs. 1.* The *θ* of the 1.Aor. pass. is *never* altered; hence two verbs change an initial *θ* of the root into *τ* in the 1.Aor.; as, *τίθημι*, [*θε.*], place, *ἐτέθην*; *θύω* sacrifice, *ἐτύθην*.

*Obs. 2.* The 1.Aor. generally follows the form of the Perf. pass.; as,  
*βάλλω*, *βέβλημαι*, *ἐβλήθην* | *πίνω*, *έπιπομαι*, *έπόθην*  
*κελεύω*, *κεκέλευσμαι*, *έκελεύσθην* | *χέω*, *κέχϋμαι*, *έχϋθην*.

*Obs. 3. Exceptions.*

(a) The Verbs, which change *ε* into *α* in the Perfect, restore *ε* in the 1.Aorist; as, *στρέφω*, *έστραμμαι*, *έστρέφθην*.

(b) A diphthong shortened in the Perf. is restored in the 1.Aor.; as,  
*ἀλείφω*, *ἀλήλμμαι*, *ήλείφθην* | *πνέω*, *πέπνϋμαι*, *έπνευσθην*  
*έρείπω*, *έρήριμμαι*, *έρείφθην*. | *τεύχω*, *τέτυγμαι*, *έτύχθην*, *έτεύχθην* *Ion.*

(c) The *ν*, lost in the Perf. only, is restored in the 1.Aor.; as,  
*τραχύνω*, *τετράχϋμαι*, *έτραχύνθην*.

And two verbs in *ω* insert *ν*; as, *ἀμπνύω* recover breath, 1.Aor. *ἀμπνύνθην*; *ιδρύω* seat, 1.Aor. *ιδρύθην* or *ιδρύνθην*.

For *κλίνω*, *κρίνω* &c. (see § 62. *obs.* 3.b). Yet *έκλίνθην*, *έκρίνθην* are used.

(d) A vowel *long* in the Perf. is sometimes *short* in the 1.Aor. see *αίρέω*, *γαμέω*, *είρω*, *εύρίσκω*, *έχω*, *ΐημι*, *νέμω*, *τίθημι*. § 55.3. *obs.* 2.b.

(e) Variations in the use of *σ* after a vowel in the Perf. and 1.Aor.  
*i.* Perf. with *σ*, 1.Aor. without it; as, *νέω* spin, *νένησμαι*, *ένήθην*.

*ii.* Perf. without *σ*, 1.Aor. with it; as, *βοάω* shout, (*βέβωσμαι*, *έβώσθην*, *Ion.*)  
*είλύω* wrap up, *-ϋμαι*, *-ύσθην*; [*μνάω*] remind, *μέμνημαι*, *έμνήσθην*;

so *πνέω* breathe; *ρώννυμι* strengthen, *χρόδοιμι* use.

The following have no Perf. pass. *δαίνυμι* feast, *έδαισθην*;  
*λεύω* stone, *έλεύσθην*; *φρέω* in comp. let pass, *έφρήσθην*.

*iii.* Perf. with *both* forms, 1.Aor. with *one*; as,  
*δρῶ* do, *-άμαι*, *-ασμαι*, *-άσθην*; *δέω* bind, *-εμαι*, *-έσμαι*, *-έθην*.

*iv.* Perf. without *σ*, 1.Aor. with *both* forms; as,  
*κολούω* maim, *-ούσθην*, *-ούθην* late; *παύω* stop, *-αύσθην*, *-αύθην*.

## § 71. First Future Passive.

The First Future passive adds *Σομαι* to the crude-form of the First Aorist, and drops the augment; as,  
*έ-τύφθη-ν*, *τυφθή-σομαι*.



## VERBS IN MI.

§ 72. Verbs in  $\mu$  have four conjugations; their characteristics are the vowels  $\alpha$ ,  $\epsilon$ ,  $\omicron$ ,  $\upsilon$ ; thus,

Conj. 1. $\alpha$ ; as, [στα.],	ἵστημι set up.
Conj. 2. $\epsilon$ ; „ [θε.],	τίθημι place.
Conj. 3. $\omicron$ ; „ [δο.],	δίδωμι give.
Conj. 4. $\upsilon$ ; „ [δεικ. δεικνυ.]	δείκνυμι shew.

*Peculiarities of Verbs in  $\mu$ .*

1. Verbs in  $\mu$  differ from verbs in  $\omega$ , by having  
—a reduplication in the *Present*,  
— $\mu$  for  $\omega$ , with other older *personal affixes*,  
—no *connecting vowels*. See § 47.2.

*Obs. 1.* Some verbs in  $\mu$  have an intermediate form, being conjugated with  $\omega$ , and connecting vowels, but retaining the reduplication; as, τίθημι, τιθέω, -ῶ, or τίθω; whence the Imp. ἐτίθουν; Imperat. τίθει.

*Obs. 2.* Some irregular verbs in  $\omega$  have a reduplication in the *Present*, without ever being found to end in  $\mu$ . (§ 63, *d.obs.1.*)

2. The reduplication is *proper* or *improper*.

(a) the *proper* reduplication is the first consonant repeated with  $\iota$ ; a *tenuis* being used for an aspirate; as, δίδωμι, τίθημι.

(b) the *improper* reduplication is  $i$  aspirated, when the verb begins with two consonants, or a vowel; as, ἵστημι, ἴημι.

*Obs. 1.* The *Attic* reduplication is sometimes used; as, ἀκ-άχημι, grieve.

*Obs. 2.* The two verbs πίμπλημι fill, πύμπρημι burn, insert  $\mu$  with the reduplication.

3. Verbs in  $\nu\mu$  have no reduplication; as, δείκνυμι.

*Obs. 1.* Verbs in  $\nu\mu$  are mostly lengthened in the middle by adding the syllable  $\nu$  to the root; as, δείκ-νυ-μι, fut. δείξω, &c.

The  $\nu$  is generally doubled after a vowel; as, [κερα.], κερά-ννυ-μι, mix | [ζω.], ζώ-ννυ-μι, gird.



δαί-νυ-μι, feast, (δαίς, δαιτ-ός), and καί-νυ-μαι, excel, (P. κέκαδμαι), have dropped a consonant.

ὀμ-νυ-μι swear, [ομο.], and ὀλ-λυ-μι (for ὀλ-νυμι), destroy, [ολε.], have dropped a vowel.

*Obs.* 2. Some verbs of other conjugations have no reduplication ; as, φημι say.

4. Verbs in μι have their peculiar form only in the Present, Imperfect, and 2.Aorist ; the other tenses are formed like verbs in ω.

5. Verbs in νυμι seldom have a 2.Aorist ; or the Subjunctive or Optative Mood.

*Obs.* 1. Σβέννυμι quench, has 2.Aor. ἔσβην, from the root [σβε.].

*Obs.* 2. Verbs in νυμι take their Subj. and Opt. Moods from verbs in υω ; as, δείκνυμι, Subj. δεικνύω, -ης, -ῃ ; Opt. δεικνύοιμι, -οις, -οι. Yet (rarely) a form like other verbs in μι is found ; as, δαινύτο for δαινύοιτο (Il.ω.665.)

## § 73. ACTIVE VOICE.

### Indicative Mood.

#### Present.

ἵστημι,	-ης, -ησι	-ᾶτον, -ᾶτον	-ᾶμεν, -ᾶτε	-ᾶσι.
τίθημι,	-ης, -ησι	-ετον, -ετον	-εμεν, -ετε, -ἔασι or -εἴσι.	
δίδωμι,	-ως, -ωσι	-οτον, -οτον	-ομεν, -οτε, -όασι or -οὔσι.	
δείκνυμι,	-ῦς, -ῦσι	-ῦτον, -ῦτον	-ῦμεν, -ῦτε, -ῦασι or -ῦσι.	

#### Imperfect.

ἵστην,	-ης, -ῃ	-ᾶτον, -ᾶτην	-ᾶμεν, -ᾶτε, -ᾶσαν.
ἐτίθην,	-ης, -ῃ	-ετον, -έτην	-εμεν, -ετε, -εσαν.
ἐδίδων,	-ως, -ω	-οτον, -ότην	-ομεν, -οτε, -οσαν.
ἐδείκνυν,	-ῦς, -ῷ	-ῦτον, -ῦτην	-ῦμεν, -ῦτε, -ῦσαν.

A contracted Imperfect, like verbs in εω, ωω, is used in the *Sing.* for the 2nd and 3rd Conj.

ἐτίθουν, -εις, -ει.      ἐδίδουν, -ους, -ου.

#### 2.Aorist.

ἔστην,	-ης, -ῃ	-ητον, ἤτην	-ημεν, -ητε, -ησαν.
†(ἔθην,	-ης, -ῃ)	-ετον, έτην	-εμεν, -ετε, -εσαν.
†(ἔδων,	-ως, -ω)	-οτον, ότην	-ομεν, -οτε, -οσαν.

† See § 80.c. obs. 1.



*Tenses formed like verbs in ω.*

Future.	1. Aorist.	Perfect.	Pluperfect.
στήσω	ἔστησα	ἔστηκα	εἰστήκειν.
θήσω	† ἔθηκα	τέθεικα	ἔτεθείκειν.
δώσω	† ἔδωκα	δέδωκα	ἔδεδώκειν.
δείξω	ἔδειξα	δέδειχα	ἔδεδείκειν.

*Imperative Mood.*

## Present.

ἴσταθι	or ἴστη,	-ἄτω	-ἄτον, ἄτων	-ἄτε, -άτωσαν.
τίθει	„ τίθει,	-έτω	-ετον, έτων	-ετε, -έτωσαν.
δίδοθι	„ δίδου,	-ότω	-οτον, ότων	-οτε, -ότωσαν.
δείκνυθι	„ δείκνυ,	-ύτω	-ύτον, ύτων	-ύτε, -ύτωσαν.

## 2. Aorist.

στήθι	στήτω	στήτον	στήτων	στήτε	στήτωσαν.
θές	θέτω	θέτον	θέτων	θέτε	θέτωσαν.
δός	δότη	δότον	δότηων	δότε	δότησαν.

*Subjunctive Mood.*

## Present.

ἰσῶ, -ῆς, -ῆ	-ῆτον, -ῆτον	-ῶμεν, -ῆτε, -ῶσι.
τιῶ, -ῆς, -ῆ	-ῆτον, -ῆτον	-ῶμεν, -ῆτε, -ῶσι.
διῶ, -ῶς, -ῶ	-ῶτον, -ῶτον	-ῶμεν, -ῶτε, -ῶσι.

## 2. Aorist.

στῶ, -ῆς, -ῆ	θῶ, -ῆς, -ῆ	δῶ, -ῶς, -ῶ
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like the Present.

*Optative Mood.*

## Present.

ἰσταίν, -αίης, -αίη	-αίητον, -αίήτην	-αίημεν, -αίητε,
(short form)	-αἶτον, -αἶτην	-αἶμεν, -αἶτε, -αἶεν.
τιθείν, -εῖης, -εῖη	-εῖητον, -εῖήτην	-εῖημεν, -εῖητε,
(short form)	-εἶτον, -εἶτην	-εἶμεν, -εἶτε, -εἶεν.
διδολήν, -οῖης, -οῖη	-οῖητον, -οῖήτην	-οῖημεν, -οῖητε,
(short form)	-οἶτον, -οἶτην	-οἶμεν, -οἶτε, -οἶεν.

† See § 80.d.obs.1.



## 2. Aorist.

σταίνην. -ης, -η. θείην, -ης, -η. δολήην, -ης, -η.  
like the Present.

*Infinitive.**Participles.*

Pres.	2. Aor.	Pres.	2. Aor.
ἰσᾶναι.	στῆναι.	ἰσὰς, -ᾶσα, -ᾶν.	στὰς, -ᾶσα, -ᾶν.
τιθέναι.	θεῖναι.	τιθείς, -εῖσα, -έν.	θείς, -εῖσα, -έν.
διδόναι.	δοῦναι.	διδούς, -οῦσα, -όν.	δούς, -οῦσα, -όν.
δεικνύναι.		δεικνύς, -ύσα, -ύν.	

## § 74. FORMATION OF PERSONS.

Connecting vowels are not used in any Voice, except in the Subjunctive and Optative Moods.

(a) *Indicative Mood.*1. *Personal affixes* for verbs in *μι*,

principal.	μι, s, σι	τον, του,	μεν, τε, ντσι.
historic.	ν, s, —	τον, την,	μεν, τε, σαν.

2. The vowel of the verb is lengthened in the *Sing.*; as,

ἴσθ-ημι, -ης, -ησι	-ᾶτον, -ᾶτον	-ᾶμεν, -ᾶτε, -ᾶσι (αυτσι).
ἴσθ-ην, -ης, -η	-ᾶτον, -ᾶτην	-ᾶμεν, -ᾶτε, -ᾶσαν.

*Obs.* 1. The oldest affixes seem to have been *μι, σι, τι*, which are seen unaltered in some verbs; as, *εἰμι, ἐσ-σι Dor. ἐσ-τι*.

*Obs.* 2. In the 2. Aor. the vowel is lengthened in all numbers; as, *ἔστην, -ης, -η* | *-ητον, -ήτην* | *ἤμεν, -ήτε, -ήσαν*. except *ἔθην, ἔδων*, and *ἦν* from *ἦμι*, which have the vowel short.

*Obs.* 3. DIALECTS.

The *Ionic* makes the Imperf. in *α, ας, ε*; as, *ἐτίθεα, -εας, -εε*.

also the Imperf. and 2. Aor. in *σκον*; as, *τίθεσκον, δόσκον*.

The *Doric* has *τι, ντι* in the 3. Per. S. and Pl.; as, *τίθητι, τίθεντι*.

The *Epic* (with *Dor. poet.*) shortens the 3. Per. Pl. of the Imperf. and 2. Aor.; as, *ἔτιθεν for ἐτίθεσαν, ἔσταν for ἔστησαν*. (see § 49. a. obs. 5.)

For the old affix *σθα*, (see § 47. obs. 4. a.)

(b) *Imperative Mood.*

*Personal affixes*,—*θι, τω* | *τον, των* | *τε, τωσαν*.

*Obs.* The 2. Aor. has commonly a short form; as, *θες* for *θέτι*, *δος* for *δόθι*. And for *βῆθι, στῆθι, σῆθι* and *βᾶ* in compounds.

Also in the Pres. *ἴσθθι* or *ἴσθη*, *τίθθι* or *τίθη*: but the Imperatives of *εἰμι* *am*, *εἶμι* *go*, *φημι* *say*, are never shortened.



(c) *Subjunctive Mood.*

Like verbs in  $\omega$ , but appears contracted; as,  $\iota\sigma\tau\acute{\omega}$ ,  $-\hat{\eta}s$ .

*Obs.* 1. In  $\iota\sigma\tau\acute{\omega}$   $-\hat{\eta}s$ ,  $\delta\iota\delta\acute{\omega}$   $-\hat{\phi}s$ ,  $\alpha\eta$  is contracted into  $\eta$  not  $\varphi$ , and  $\sigma\eta$  into  $\varphi$  not  $\sigma$ , as in common contracted verbs.

*Obs.* 2. The *Ionic* uses an uncontracted form, thus

1.  $\iota\sigma\tau\acute{\epsilon}\omega$ ,  $-\acute{\epsilon}\eta s$ . 2.  $\tau\iota\theta\acute{\epsilon}\omega$ ,  $-\acute{\epsilon}\eta s$ . 3.  $\delta\iota\delta\acute{\omega}\omega$ ,  $-\acute{\omega}\eta s$ .

The *Epic* lengthens the  $\epsilon$  into  $\epsilon\iota$  or  $\eta$ ; as,  $\theta\epsilon\iota\omega$ ,  $\theta\acute{\eta}\eta s$ .

(d) *Optative Mood.*

1. *Personal affixes*,—like the historic tenses.

2. *Connecting vowels*,— $\iota\eta$ , hence

( $\iota\sigma\tau\alpha$ - $\iota\eta$ - $\nu$ ),  $\iota\sigma\tau\alpha\acute{\iota}\eta\nu$ ,  $-\acute{\alpha}\eta s$ . | ( $\tau\iota\theta\epsilon$ - $\iota\eta$ - $\nu$ ),  $\tau\iota\theta\epsilon\acute{\iota}\eta\nu$ ,  $-\acute{\epsilon}\eta s$ .

*Obs.* 1. The short form in the *Dual* and *Plur.* drops the  $\eta$ ; as,  $\iota\sigma\tau\alpha$ - $\iota$ - $\tau\eta\nu$ ,  $\iota\sigma\tau\alpha\acute{\iota}\tau\eta\nu$ .

*Obs.* 2. The verb  $\delta\iota\delta\omega\mu\iota$ , with some others, has another form in the Opt.; as,  $\delta\iota\delta\acute{\omega}\eta\nu$ , for  $\delta\iota\delta\acute{o}\iota\eta\nu$ .

*Obs.* 3. The *Ionic* termination  $\sigma\iota$  is found in the 3. *Per. Sing.* of the Subj. and Opt. See § 47.c. *Obs.* b.

(e) *Infinitive Mood.*

1. The Infinitive ends in  $\nu\alpha\iota$ , from the old affix  $\mu\epsilon\nu\alpha\iota$ ; as, ( $\iota\sigma\tau\acute{\alpha}$ - $\mu\epsilon\nu\alpha\iota$ ),  $\iota\sigma\tau\acute{\alpha}\nu\alpha\iota$ .

2. In the 2. *Aor.* the penult. is long; as, ( $\sigma\tau\alpha$ - $\epsilon\nu\alpha\iota$ ),  $\sigma\tau\acute{\eta}\nu\alpha\iota$ ; ( $\theta\epsilon$ - $\epsilon\nu\alpha\iota$ ),  $\theta\epsilon\acute{\iota}\nu\alpha\iota$ .

*Obs.* 1. The verbs  $\acute{\alpha}\eta\mu\iota$ , breathe;  $\kappa\acute{\iota}\chi\eta\mu\iota$ , reach; have the vowel long in the Pres.; as,  $\acute{\alpha}\eta\eta\mu\alpha\iota$ ,  $\kappa\acute{\iota}\chi\acute{\eta}\eta\mu\alpha\iota$ . See § 80.a.2. *Obs.*

*Obs.* 2. The full forms in  $\mu\epsilon\nu\alpha\iota$  or  $\mu\epsilon\nu$  are *Epic*, as with verbs in  $\omega$ .

(f) *Participles.*

The Participles have the usual affixes [*mas. vt. fem. vt. sa.*]; hence, ( $\iota\sigma\tau\alpha$ - $\nu\tau\varsigma$ ),  $\iota\sigma\tau\acute{\alpha}s$ ,  $-\acute{\alpha}\sigma\alpha$ ,  $-\acute{\alpha}\nu$ , G.  $\iota\sigma\tau\acute{\alpha}\nu\tau\omicron s$ ,  $-\acute{\alpha}\sigma\eta s$ ,  $-\acute{\alpha}\nu\tau\omicron s$ .

## § 75. PASSIVE VOICE.

*Indicative Mood.*

## Present.

$\iota\sigma\tau\acute{\alpha}\mu\alpha\iota$ ,	$\sigma\alpha\iota$ , $\tau\alpha\iota$	$\mu\epsilon\theta\omicron\nu$ , $\sigma\theta\omicron\nu$ , $\sigma\theta\omicron\nu$	$\mu\epsilon\theta\alpha$ , $\sigma\theta\epsilon$ , $\nu\tau\alpha\iota$
$\tau\acute{\iota}\theta\epsilon\mu\alpha\iota$ ,	$\sigma\alpha\iota$ , $\tau\alpha\iota$	$\mu\epsilon\theta\omicron\nu$ , $\sigma\theta\omicron\nu$ , $\sigma\theta\omicron\nu$	$\mu\epsilon\theta\alpha$ , $\sigma\theta\epsilon$ , $\nu\tau\alpha\iota$
$\delta\acute{\iota}\delta\omicron\mu\alpha\iota$ ,	$\sigma\alpha\iota$ , $\tau\alpha\iota$	$\mu\epsilon\theta\omicron\nu$ , $\sigma\theta\omicron\nu$ , $\sigma\theta\omicron\nu$	$\mu\epsilon\theta\alpha$ , $\sigma\theta\epsilon$ , $\nu\tau\alpha\iota$
$\delta\epsilon\acute{\iota}\kappa\nu\mu\alpha\iota$ ,	$\sigma\alpha\iota$ , $\tau\alpha\iota$	$\mu\epsilon\theta\omicron\nu$ , $\sigma\theta\omicron\nu$ , $\sigma\theta\omicron\nu$	$\mu\epsilon\theta\alpha$ , $\sigma\theta\epsilon$ , $\nu\tau\alpha\iota$



## Imperfect.

ἰσταῖμην,	†σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἐτιθέμην,	†σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἐδιδόμην,	†σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἐδεικνύμην,	σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

† Also ἴστω, ἐτίθου, ἐδίδου.

## Tenses formed like verbs in ω.

Perfect.	Pluperfect.	1. Aorist.	1. Future.
ἔσταμαι	ἔσταμην	ἔσταθην	σταθήσομαι.
τέθειμαι	έτεθείμην	έτέθην	τεθήσομαι.
δέδομαι	έδεδόμην	έδόθην	δοθήσομαι.
δέδειγμαι	έδεδειγμην	έδειχθην	δειχθήσομαι.

## Imperative Mood.

ἴστασο, †	-σθω	σθον, σθων	σθε, σθωσαν.
τίθεςο, †	-σθω	σθον, σθων	σθε, σθωσαν.
δίδεςο, †	-σθω	σθον, σθων	σθε, σθωσαν.
δείκνυσο,	-σθω	σθον, σθων	σθε, σθωσαν.

† Also ἴστω, τίθου, δίδου.

## Subjunctive Mood.

ἰστώμαι, ἦ, ἦται	ώμεθον, ἦσθον, ἦσθον	ώμεθα, ἦσθε, ὦνται.
τιθώμαι, ἦ, ἦται	ώμεθον, ἦσθον, ἦσθον	ώμεθα, ἦσθε, ὦνται.
διδώμαι, ὦ, ὦται	ώμεθον, ὠσθον, ὠσθον	ώμεθα, ὠσθε, ὦνται.

## Optative Mood.

ἰσταίμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
τιθείμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
διδολίμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

## Infinitive.

ἴστασθαι.  
 τίθεσθαι.  
 δίδοσθαι.  
 δεικνυσθαι.

## Participle.

ἰστάμενος.  
 τιθέμενος.  
 διδόμενος.  
 δεικνύμενος.



## § 76. FORMATION OF PERSONS.

(a) *Indicative Mood.*

1. *Personal affixes*,—like Verbs in  $\omega$ , unaltered.
2. *Connecting vowels*,—see the *Active* § 74.
3. The vowel of the verb is not lengthened as in the *Active*; hence, ἰσταμαι, τίθεμαι.

*Obs.* The 2. *Per. Sing.* is sometimes contracted like verbs in  $\omega$ ; as,

ἰστασαι, *Ion.* ἰστεαι (not *ααι*), *Att. poet.* ἰστα or -η.

τίθεσαι, „ τίθειαι, *Att. prose* τίθη.

This is common in the *Imperfect* and *Imperative*; as,

ἰστασο, (*Ep.* ἰσταο,) ἰστω. τίθεσο, τίθειο, τίθου.

(b) *Imperative Mood.*

*Personal affixes*,—like Verbs in  $\omega$ , unaltered.

(c) *Subjunctive Mood.*

Like verbs in  $\omega$ , but appears contracted; as, ἰστώμαι, -ῆ, -ῆται. See the *Active*.

(d) *Optative Mood.*

1. *Personal affixes*,—like verbs in  $\omega$ .
2. *Connecting vowel*,—ι; hence—  
(ἰστα-ι-μην), ἰσταίμην, -αιο, -αιτο. τιθείμην, -ειο.

*Obs.* The verbs τίθεμαι, ἵεμαι sometimes make the *Subj.* and *Opt.* like verbs in  $\omega$ ; as, τίθωμαι, τιθολίμην.

(e) *Infinitive and Participle.*

The common affixes are used; as, ἰστα-σθαι, ἰστάμενος.

## § 77. MIDDLE VOICE.

*Indicative Mood.*

Present, Imperfect, Perfect, Pluperfect  
like the *passive*.



## 2. Aorist.

[ἐστάμην], not used.

ἐθέμην, †σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἐδόμην, †σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

† commonly ἔθου, ἔδου.

*Tenses formed like verbs in ω.*

Future. στήσομαι.	1. Aorist. ἐστησάμην.
θήσομαι.	*ἐθηκάμην.
δώσομαι.	*ἐδωκάμην.
δείξομαι.	ἐδείξαμην.

*Imperative Mood.*

\*στάσοοι στῶ, -άσθω. (θέσο), θοῦ, -έσθω. (δόσο), δοῦ, -όσθω.  
like the Present.

*Subjunctive Mood.*

[στῶμαι], not used. θῶμαι, ἦ, ἦται. δῶμαι, ᾤ, ᾠται.  
like the Present.

*Optative Mood.*

\*σταίμην, ο, το. θείμην, ο, το. δολίμην, ο, το.  
like the Present.

*Infinitive.**Participle.*

\*στάσθαι.

\*στάμενος.

θέσθαι.

θέμενος.

δόσθαι.

δόμενος.

## § 78. Formation of Persons.

The persons are formed as in the *passive*.

*Obs. 1.* In the 2. *Per. S.* the contracted form is commonly used;  
as, θοῦ, δοῦ.

*Obs. 2.* In the Optative *θολίμην* like a verb in *ω* is sometimes used  
for *θείμην*. See § 76. *d. Obs.*

\* Used only in composition.



§ 79. *Cognate Tenses.*

	Indic.	Imp.	Subj.	Opt.	Infin.	Part.
Active.						
Pr.	ἵστημι	-ᾷθι	-ῶ	-αῖην	-ᾶναι	-άς.
Imp.	ἵστην					
2.A.	ἕσθην	σθῆθι	στώ	σταῖην	στήναι	στάς.
Pr.	τίθημι	-ετι	-ῶ	-εῖην	-έναι	-εῖς.
Imp.	τίθην					
2.A.	(ἔθην)	θες	θῶ	θεῖην	θεῖναι	-θείς.
Pr.	δίδωμι	-οθι	-ῶ	-οῖην	-όναι	-ούς.
Imp.	ἐδίδων					
2.A.	(ἔδων)	δός	δῶ	δοῖην	δοῦναι	-δούς.
Pr.	δείκνυμι	-ῦθι			-ῦναι	-ύς.
Imp.	ἐδείκνυν.					
Passive.						
Pr.	ἵσταμαι	-ᾷσο	-ῶμαι	αἰμην	-ασθαι	-άμενος.
Imp.	ἱστάμην					
Pr.	τίθεμαι	-εσο	-ῶμαι	-εἰμην	-εσθαι	-έμενος.
Imp.	ἐτιθέμην					
Pr.	δίδομαι	-οσο	-ῶμαι	-οἰμην	-οσθαι	-όμενος.
Imp.	ἐδιδόμην					
Pr.	δείκνυμαι	-ῦσο			-υσθαι	-ύμενος.
Imp.	ἐδεικνύμην.					
Middle.						
2.A.		στώ		-αἰμην	-άσθαι	-άμενος.
2.A.	ἐθέμην	θοῦ	-ῶμαι	-εἰμην	-έσθαι	-έμενος.
2.A.	ἐδόμην	δοῦ	-ῶμαι	-οἰμην	-όσθαι	-όμενος.



## § 80. FORMATION OF TENSES.

(a) *Present Act. and Pass.*

1. The Present active adds  $\mu$  to the crude-form, lengthens the penultima, and prefixes the reduplication; as,  $[\theta\epsilon.]$ ,  $\tau\acute{\iota}\theta\eta\text{-}\mu$ .

2. The Present passive adds  $\mu\alpha\iota$  to the crude-form and prefixes the reduplication; as,  $[\theta\epsilon.]$ ,  $\tau\acute{\iota}\theta\epsilon\text{-}\mu\alpha\iota$ .

*Obs.* The penultima is always short in the *passive* and *middle*; except  $\xi\eta\mu\alpha\iota$  am breathed,  $\delta\acute{\iota}\xi\eta\mu\alpha\iota$  seek,  $\kappa\acute{\iota}\chi\eta\mu\alpha\iota$  reach.

(b) *Imperfect Act. and Pass.*

The Imperfect—active changes  $\mu$  into  $\nu$ —passive changes  $\mu\alpha\iota$  into  $\mu\eta\nu$ —and prefixes the augment; as,  $\tau\acute{\iota}\theta\eta\text{-}\mu$ ,  $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\eta\text{-}\nu$ ;  $\tau\acute{\iota}\theta\epsilon\text{-}\mu\alpha\iota$ ,  $\acute{\epsilon}\text{-}\tau\acute{\iota}\theta\acute{\epsilon}\text{-}\mu\eta\nu$ .

(c) *2.Aorist Act. and Mid.*

1. The 2.Aorist active adds  $\nu$  to the crude-form, lengthens the last vowel, and prefixes the augment; as,  $[\theta\epsilon.]$ ,  $\acute{\epsilon}\text{-}\theta\eta\text{-}\nu$ .

2. The 2.Aorist middle adds  $\mu\eta\nu$  to the crude-form, and prefixes the augment; as,  $[\theta\epsilon.]$ ,  $\acute{\epsilon}\text{-}\theta\acute{\epsilon}\text{-}\mu\eta\nu$ .

3. Hence the 2.Aorist is the same as the Imperfect without the reduplication.

*Obs.* 1. The 2.Aor. of  $\tau\acute{\iota}\theta\eta\mu$ ,  $\delta\acute{\iota}\delta\omega\mu$ ,  $\acute{\iota}\eta\mu$ , ( $\acute{\epsilon}\theta\eta\nu$ ,  $\acute{\epsilon}\delta\omega\nu$ ,  $\acute{\eta}\nu$ ), are not used in the *Sing.* in the Indicative Mood, that number being supplied by the 1.Aor.

*Obs.* 2. The 2.Aor. *mid.* of  $\acute{\iota}\sigma\tau\eta\mu$ ,  $\acute{\epsilon}\sigma\tau\acute{\alpha}\mu\eta\nu$ , is not used in the *Indic.* or *Subj.* moods.

(d) *Tenses like verbs in  $\omega$ .*

All the other tenses are formed like verbs in  $\omega$ .

*Obs.* 1. The three verbs  $\tau\acute{\iota}\theta\eta\mu$ ,  $\delta\acute{\iota}\delta\omega\mu$ ,  $\acute{\iota}\eta\mu$  make the 1.Aor. in  $\kappa\alpha$ ; as,  $\acute{\epsilon}\theta\eta\kappa\alpha$ ,  $\acute{\epsilon}\delta\omega\kappa\alpha$ ,  $\acute{\eta}\kappa\alpha$  (*Ep.*  $\acute{\epsilon}\eta\kappa\alpha$ ).

These Aorists in  $\kappa\alpha$  are used only in the Indicative, and mostly in the *Sing.* to supply the deficiency of the 2.Aor.; thus,

$\acute{\epsilon}\theta\eta\kappa\alpha$ ,  $\acute{\epsilon}\theta\eta\kappa\alpha\varsigma$ ,  $\acute{\epsilon}\theta\eta\kappa\epsilon$  |  $\acute{\epsilon}\theta\epsilon\tau\omicron\nu$ ,  $\acute{\epsilon}\theta\acute{\epsilon}\tau\eta\nu$  |  $\acute{\epsilon}\theta\epsilon\mu\epsilon\nu$ ,  $\acute{\epsilon}\theta\epsilon\tau\epsilon$ ,  $\acute{\epsilon}\theta\epsilon\sigma\alpha\nu$ .

Yet the *Plur.* especially the 3.*Per.* is also found.

The middle forms  $\acute{\epsilon}\theta\eta\kappa\acute{\alpha}\mu\eta\nu$ ,  $\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\mu\eta\nu$ ,  $\acute{\eta}\kappa\acute{\alpha}\mu\eta\nu$ , are *Ion.* or *Dor.* and have a participle.

*Obs.* 2. The verbs  $\tau\acute{\iota}\theta\eta\mu$ ,  $\acute{\iota}\eta\mu$  have  $\epsilon\iota$  for  $\eta$  in the Perfect; as,  $\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$ ,  $\tau\acute{\epsilon}\theta\epsilon\iota\mu\alpha\iota$ ;  $\epsilon\acute{\iota}\kappa\alpha$ ,  $\epsilon\acute{\iota}\mu\alpha\iota$ .

From Perf.  $\acute{\epsilon}\omega\kappa\alpha$  *Dor.* comes P.P.  $\acute{\alpha}\phi\acute{\epsilon}\omega\nu\tau\alpha\iota$  for  $\acute{\alpha}\phi\epsilon\iota\nu\tau\alpha\iota$ , Gr. Test.



§ 81. *Particular Verbs in μι.*

The verbs *εἰμι* am, *εἶμι* go, *ἵημι* send, *φημι* say, must be marked,

1. *Εἰμι*, [εσ.], I am.

(the σ of the crude-form is often changed or lost.)

*Indicative.**Present.*

εἰμι, εἶ, ἐστί eis, êssi I.	ἐστὸν, ἐστὸν	ἐσμέν, ἐστὲ, εἰσὶ. eîmên êāsi I. êmên E. eîmês ênti D.
ἐμμι, ἐσσι, ἐντι D.		

*Imperfect.*

ἦν, ἦσθα, ἦν ἦ, (ἦs late), ἦ ἔα, ἔας, ἔην I. ἦα ἔον, ἔησθα, ἦε ἦην E. ἦμην A. ἦς D.	ἦτον, ἦτην ἦστον, ἦστην	ἦμεν, ἦτε, ἦσαν. ἦστε ἔατε, ἔσαν I. ἦμες, εἶμες D.
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*Future.*

ἔσομαι, ἔσῃ, ἔσται êsoûmai D. êsetai I.	-ομεθον, εσθον, -ον	-ομεθα, εσθε, ονται.
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*Imperative.*

ἴσθι, ἔστω êso E. êτω A.	ἔστον, ἔστων	ἔστε, ἔστωσαν (ἔστων).
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*Subjunctive.*

ᾤ, ᾕς, ᾗ êw, êhs, &c. I.	ᾔτον, ᾔτον	ᾤμεν, ᾔτε, ᾧσι.
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*Optative.**Present.*

εἴην, εἴης, εἴη êioimi, êois, êoi I.	εἴητον, εἴήτην êiêton A.	εἴημεν, εἴητε, εἴεν. (eîmên, eîte, eîshan).
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*Future.*

ἐσόμεν, οιο, οιο	μεθον, σθον, σθην	μεθα, σθε, ντο.
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*Infinitive.**Participles.*

Present	Future	Present	Future
εἶναι êimênai E. êimênai D.P.	ἔσεσθαι.	ὦν, οὔσα, ὄν êwon &c. I.	ἐσόμενος, -η, -οι.



## 2. Εἶμι, [ι.], I am going.

*Indicative.—Present.*

εἶμι, εἶ, εἶσι εἰ I.		ἵτον, ἵτον		ἵμεν, ἵτε, ἱᾶσι.
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*Imperfect.*

ἦειν, ἦεις, ἦει ἦια ἦα, ἦιον, ἦιες, ἦιε I. ἦον, ἦες, ἦε ἦε E.		ἦειτον, ἦείτην ἦῖτον, ἦῖτην		ἦειμεν, ἦείτε, ἦεσαν. ἦῖμεν, ἦῖτε ἦομεν, ἦσαν ἦσαν I. ἦσαν E.
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*Imperative.*

ἴθι, ἴτω εἰ in comp.		ἵτον, ἵτων		ἵτε, ἵτωσαν (ιόντων) ἵτων, A.
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*Subj.* ἴω, ἴης, ἴη.*Inf.* ἵεναι.

ἵμεναι, ἵμεν E.

*Opt.* ἵοιμι (ιολύν), ἵοις, ἵοι.*Part.* ἰὼν, ἰοῦσα, ἰόν.

*Obs.* 1. For the *Mid.* ἵεμαι, see ἴημι *obs.* 1. The Fut. εἴσομαι, 1.Aor. εἰσάμην, are *Homeric*.

*Obs.* 2. The Pres. εἶμι meaning 'I am going' gains the force of a Future. The Participle ἰὼν is accented like 2.Aor. but has the meaning of the Present.

## 3. Ἰημι, [έ.] or [φε.], I send, like τίθημι.

*ACTIVE VOICE—Indicative.*

Pres. ἵημι.	Fut. ἥσω.	Perf. εἶκα.
Imp. ἵην or ἵουν.	1.Aor. ἥκα.	Plup. εἶκειν.
2.Aor. (ἦν, ἦς, ἦ)	ἔτον, ἔτην	ἔμεν, ἔτε, ἔσαν.
<i>Plur.</i> εἶμεν, εἴτε, εἶσαν in comp. Also see § 80.d.		

*Imperative.*

Pres. ἴεθι (in comp. ἴει).	2.Aor. ἔς.
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*Subjunctive.**Optative.*

Pres. ἰῶ.	2.Aor. ῶ.	Pres. ἰέην.	2.Aor. εἴην.
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*Infinitive.**Participles.*

Pres. ἵεναι.	2.Aor. εἵναι.	Pres. ἰείς.	2.Aor. εἴς.
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*PASSIVE VOICE—Indicative.*

Pr. ἵεμαι.	Imp. ἰέμην.	P. εἵμαι.	1.A. ἔθην or εἴθην.
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MIDDLE VOICE—*Indicative.*

2.A. ξμην or εἰμην.

1.A. ἡκάμην (§ 80.d.obs.1.)

*Obs.* 1. The *Epic* and *Ionian* use several forms from (ἴω) see § 72.1.obs.1; as, ξύνιον, -ιε. So P.P. μεμετιμένος (*Herod.*). 1.A. ἔηκα.

*Obs.* 2. The *Middle* ἵεμαι, has the meaning of 'rush, hasten, &c.'; hence, ἐφίεμαι desire; hence too the *Attic* form ἵεμαι hasten, and *Epic* εἴσομαι, εἰδάμην, are probably not from εἶμι, but ἵημι, with the aspiration lost. (See εἶμι obs.1.)

*Obs.* 3. From the same root as ἵημι come [ἔω], set or place. 1.A. ἔσα, εἶσα; P.P. ἤμαι (see § 67.obs.7). ἔννυμι clothe, (in prose compounded ἀμφιέννυμι) F. ἔσω; 1.A. ἔσα, mid. ἐσάμην; P.P. εἶμαι (in comp. ἔσμαι); 1.A.P. ἔσθην.

Hence some of these forms are found in *Ep.* and *Ion.* in the sense of ἵημι; as, F. ἀνέσω; 1.A. ἄνεσα.

4. Φημί, [φα.], I say. like ἵστημι.

ACTIVE VOICE—*Indicative.*

Pres. φημί. Imp. or 2.Aor. ἔφην. Fut. φήσω. 1.Aor. ἔφησα.

Imperat. φάθι. Subjunct. φῶ. Optat. φαίην.

Infinit. Pres. φάσκειν. 2.Aor. φάναι. Particip. φάς.

MIDDLE VOICE—*Indicative.*

Pres. φάμαι. Imp. ἐφάμην. Fut. φάσομαι Dor.

Imperat. (φάσο) φάο. Inf. φάσθαι. Part. φάμενος.

*Obs.* For φημί a short familiar form ἡμί, ἦν, is used.

## 5. Cognate Tenses of the four Verbs.

	Ind.	Imp.	Sub.	Opt.	Inf.	Part.
Pres.	εἶμι	ἴσθι	ᾧ	εἶην	εἶναι	ᾧν.
Imp.	ἦν					
Fut.	ἔσομαι			ἔσόμεν	ἔσεσθαι	ἔσόμενος.
Pres.	εἶμι	ἴθι	ἴω	ἴοιμι	ἰέναι	ἰών.
Imp.	ἦειν					
Pres.	ἵημι	ἵεθι	ἰῶ	ἰέην	ἰέναι	ἰείς.
Imp.	ἵην					
2.A.	(ἦν)	ἔς	ᾧ	εἶην	εἶναι	εἷς.
Pres.	φημί	φάθι	φῶ	φαίην	φάσκειν	φάς.
Imp.	ἔφην			2.Aor. (φάναι)		



6. The verb ἴσῃμι know, is not *Attic*; the forms ascribed to it belong to οἶδα. (§ 62. *obs.* 5).

The *Doric* ἴσαμι is found in a few persons.

§ 82. *Fragments of Verbs in μι.*

(a) *Remnants of older Verbs.*

The *Æolic* and *Epic* have many traces of Verbs in μι, which in later dialects disappeared; as, φορῆναι for φορεῖν (*Π.β.* 107).

(b) *Aorists like Verbs in μι.*

1. Some Verbs in ω form the 2. *Aorist Active* like verbs in μι. Of these Aorists some are used in *prose*, others are *Epic* only.

i. *Crude-form in α. like ἴσῃμι.*

βαίνω go,	ἔβην†	κλάω break,	κλὰς	(σκέλλω) dry,	ἔσκλην.
γηράω am old,	ἐγήρην†	κτείνω kill,	ἐκτάν	[ταλάω] bear,	ἔτλην.†
διδράσκω flee,	ἔδρην†	οὐτάω wound,	οὐτάν	φθάνω,	ἔφθην.†

ii. *Crude-form in ε. like τίθῃμι.*

βάλλω cast, ἔβλην. | ἔχω have, σχῆς (*imperative*).

iii. *Crude-form in ο. like δίδωμι.*

ἀλίσκομαι am taken,	ἤλων.†	βιόω live,	ἐβίων†	πλέω sail,	ἔπλων.
βιβρώσκω eat,	ἔβρων.	γινώσκω know,	ἐγνων†		

The *Infjn.* ends in ᾠναι. And ἐβίων makes *Opt.* βιψήν.

iv. *Crude-form in υ like δεικνυμι.*

δύω go under, ἔδυν† | κλύω hear, κλύθι | φύω produce, ἔφυν.†  
Add to these πίνω drink, 2. *A.* *imperative*, πῖθι.

2. Some verbs have an *Epic Aorist passive* in μιν, which resembles in form the Pluperf. Pass. without a reduplication. It is conjugated as the 2. *Aor. Mid.* of verbs in μι; and is used even with verbs whose crude-form ends in a *consonant*. The *participle* of such Aorists is most frequently found.

thus βάλλω, 2. *A. P.* ἐβλήμην, βλῶμαι, βλείμην, βλήσθαι, βλήμενος.

ἄλλομαι leap,	ἤλμην.	μίγνυμι mix,	ἐμίγμην.
ἀραρίσκω fit,	ἄρμενος.	ὀρνυμι rouse,	ὀρσο.
δέχομαι receive,	ἐδέγμην.	οὐτάω wound,	οὐτάμενος.
θύω rage,	θύμενος ( <i>mid.</i> )	πάλλω shake,	ἐπάλμην.
ἰκνέομαι come,	ἱκμενος.	πελάζω bring near,	ἐπλάμην.
κλύω hear,	κλύμενος.	πίμπλημι fill,	ἐπλήμην.
κτείνω kill,	ἐκτάμην.	φθάνω anticipate,	φθάμενος.
[λέγομαι] lie down,	ἐλέγμην.	φθίνω destroy,	ἐφθίμην.
λύω loose,	ἐλύμην.	χέω pour,	ἐχύμην.

Some of these *participles* are almost adjectives, like *crinitus*, *nasutus*; as, κτίζω, ἐκτίμενος.

† Used in *prose*.



(c) *Syncopated Perfects.*

Syncopated Perfects have no *connecting vowel* in the Indicative, and also form the other moods like Verbs in  $\mu$ .

Perfects are syncopated in the *Dual* and *Plur.*, and in two ways.

1. Some *Perfects*, (especially in  $\kappa$ ), drop the  $\kappa$  and its vowel ; as,

ἔστηκα, -ας, -ε		ἔστατον, -ἄτον		ἔσταμεν, -ἄτε, (-αἴσι), -ἄσι.
So βέβηκα, P. βέβαμεν,		βεβῶ,		βεβᾶναι, -ἄως, ὥς.
† ἔστηκα, D. ἔστατον, -ἄθι,		-ῶ,		-αῖην, -ἄναι, -ἄως, εὖς, ὥς.
† τέθνηκα, P. τέθναμεν, -ἄθι,				-αῖην, -ἄναι, -εὖς, ἡὖς, εἰὖς.
πέφυκα, P. πεφύασι,				-υὼς.
τέτληκα, D. τέτλατον, -ἄθι,				-αῖην, -ἄναι, -ἡὼς.
γέγονα, P. γέγαμεν,				γεγάμεν, -ἄως, ὥς.
μέμονα, μέμαμεν, -ἄθι,				-ἄως.
ἡρίστηκα, ‡ ἡρίσταμεν, -ἄναι.				βέβρωκα, βεβρώς.
δεδείκηκα, ‡-νᾶμεν, -ἄναι.				κέκμηκα, κεκμηὼς.†
κλύω, Imper. κέκλυθι.				πέπτωκα, πεπτεὼς, ἡὖς, ὥς.

Hence the *Epic* participles, *βεβαρηὼς*, *κεκαφηὼς*, *τετιηὼς* ; and in a different form, *λελειχμὼς*, *μεμυζὼς*, *πεφυζὼς*.

Syncopated *participles* are thus declined ;

Epic. αὖς, ἀνία, αὖς.	G. ὦτος or ὀτος.	So ἡὖς and εἰὖς.
ὦς, ὦσα, ὦς (ὀς).	G. ὦτος, ὤσης.	So εὖς.

2. Some *Second Perfects* drop the *final vowel* only ; as,

δέδια, -ας, -ε | δέδιτον, -ῖτον | δέδιμεν, -ῖτε, -ιασι.

οι preceding is changed to ι ; as, οἶδα, ἴδμεν. (§ 62.2.οδς.5.)

These Perfects are not syncopated beyond the *Imperative* ;

as, † δέδια, D. δέδιτον, δέδιθι,		δεδιέναι, δεδιὼς.
ἔοικα, D. ἔϊκτον,		ἐοικέναι, ἐοικῶς.
κέκραγα, κέκραχθον, -αχθι,		κεκραγέναι, κεκραγῶς.
† οἶδα, D. ἴστον, ἴσθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδῶς.		
ἄνωγα, P. ἄνωγμεν, ἄνωχθι.		πέποιθα, ἐπίπιθμεν, πέπεισθι.
εἰλήλουθα, Epic. εἰλήλουθμεν.		πέπονθα, πέποσθε (for -ονθατε).

† Short form used in *prose*.

‡ used in *Comedy*.



## IRREGULAR VERBS.

§ 83. *Irregular in FORM.—Causes of Irregularity.*1. Letters added to the Crude-form in the *Present*.

(a) Added letters in the *Present* and *Imperfect* only; as, γηράσκω grow old, γηράσω, γεγήρακα.

(b) Added letters remaining in other tenses; as, λείπω leave λείψω, λέλειμμαι; ἔλιπον.

c. Reduplication in the *Present*; as, πιπράσκω sell.

2. Crude-form varying between a *vowel* and *consonant* termination.

(a) Vowel omitted in the *Present* and found in other tenses; as, μέλλω am about, μελλήσω.

(b) Vowel found in the *Present* and omitted in other tenses; as, κτυπέω resound, ἔκτυπον.

3. Vowel of the Root *transposed* in different tenses; as, [θαν. or θνα.], θνήσκω die, θανοῦμαι, τέθνηκα, ἔθανον.

4. Vowel of the Root *dropped*.

(a) In the *Present* after reduplication; as, μιμένω, μίμνω, stay.

(b) In other tenses; as, πέτομαι fly, ἐπτόμην.

5. A *deficiency* in some important tenses.

(a) Deficiency supplied from other verbs; as, φέρω bear, οἶσω, ἐνήνοχα.

(b) Verb remaining defective; as, [φεν.], ἔπεφνον killed.

6. *Two forms* in use.

(a) Only in the *Present*; as, λείπω or λιμπάνω leave.

(b) In other tenses also; as, ἔρπω or ἐρπύζω, ἔρψω or ἐρπύσω.

7. Second form of *Perfect* or *Aorist* used;

as, φεύγω flee, πέφευγα, ἔφυγον.

N.B. These *Causes of irregularity* contain general principles of variation, some of which are found in verbs not commonly called irregular. In the following Lists the more marked irregularities are noticed.



## LISTS OF IRREGULAR VERBS.

## § 84. FIRST CLASS.

The *Present* a lengthened form in σκω or σκομαι.

*Obs.* When the crude-form ends in a *vowel*, it is generally made long before σκω ;—when in a *consonant*, ι is inserted.

- αλίσκομαι am taken, αλώσομαι, έα-ορ ή-λωκα, έά-ορ ή-λων.  
 αλύσχω, [άλυκ-σκω], avoid, αλύξω, ήλυξα.  
 αλυσκάζω, αλυσκάνω, αλειίνω, *Epic*.  
 αμβλίσχω miscarry : also αμβλόω regular -ώσω, -ωκα.  
 αμπλακίσχω err, (*pass.* ήμπλάκημαι), ήμπλακον.  
 αναβιώσκομαι revive, (tenses from βιάω.)  
 αναλίσχω expend : also αναλόω, -ώσω, -ωκα.  
 απαφίσχω deceive, απαφήσω, ήπαφον.  
 αρρίσχω fit, αρρηρα, ήρσα ήραρον.  
 άρέσχω please, άρέσω, ήρεσα.  
 βιβρώσχω eat, βρώσσομαι late, βέβρωκα, (έβρων *Ep.*)  
 βλώσχω, [μολ-σκω], go, μολούμαι, μέμβλωκα, ξεμολον.  
 γεγωνίσχω shout : also γεγωνέω, -ήσω, -ησα ; (γέγωνα, -ον, *poet.*).  
 γηράσχω, -άω, grow old ; -ασω, -άσομαι, -ακα, έγήρασα, έγήρᾶν.  
 γινώσχω know, γνώσομαι, ξεγνωκα, ξεγνω.  
 διδάσχω, [διδακ-σκω], teach, (tenses regular from [διδακ.])  
 διδράσχω, (άπδ, διὰ, έκ), run away, δράσομαι, δέδρακα, έδραν, -άσα.  
*P.* δράσω belongs to δράω do ; δέδρακα, έδρασα to both.  
 έτισχω, ίσχω make like, (*see* [εικω], ξοικα am like), ητιγμαι *P.P.*  
 έπαυρίσκομαι enjoy, έπαυρήσομαι, επηυρόμην.  
 (έπαυρίσχω, 2.A. επηύρον, *Ep.*)  
 εύρίσχω find, εύρήσω, εύρηκα, εύρον.  
 ήβάσχω grow to youth ; (tenses from ήβάω, am young.).  
 θνήσχω die, θανοῦμαι, τέθηκα, έθανον.  
 θρώσχω leap, θορούμαι, (τέθορα), έθορον.  
 ιλάσκομαι, (-ομαι *Ep.*) appease, ιλάσομαι, (*pass.* ιλάσθην), ιλασάμην.  
*Ιλεομαι Att.* (Ιλημι, hence Ιλάθι, -ηθι, *Perf.* Ιλήκω, -οιμι, *Ep. neut.*)  
 κυΐσχω conceive, (*see* κύω or κυέω) εκυσάμην.  
 λάσχω, [λακ-σκω], utter, λακήσομαι, λέλᾶκα, έλάκησα, έλακον.  
 ληκέω *Ion.* λακάζω *Att.*  
 μεθύσχω intoxicate, μεθύσω, έμέθυσα.  
 μεθύω am intoxicated, μεμέθυσμαι, έμέθυσθην.  
 μιμνήσχω remind, μνήσω, έμνησα.  
 μνάομαι *Ep.* remember, *P.P.* μέμνημαι used as *Pres.*  
 πάσχω, [παθ-σκω], suffer, πείσομαι, πέπονθα, επαθον.  
 also (πέπηθα) πεπαθύια, (*Od.* p. 555) ; πήσας, (*Æsch. Ag.* 1635).  
 πείσομαι, πέπονθα, from [πενθ.], comp. πένθος.  
 πινύσχω, πινύσσω, teach, (hence πέπνυμαι am wise.), επίνυσσα *Ep.*  
 πιπίσχω give to drink, πίσω, επισα.  
 πιπράσχω sell, (άποδώσομαι), πέπρακα, (άπεδόμην).  
*pass.* πεπράσομαι, πέπραμαι, επράθην.



πιφαύσκω, (πιφάσκω, *Ep.*) tell, (from φημι, [φα-].)  
 στερίσκω deprive, (tenses from στερέω).  
 τιτρώσκω, (τρώω *Ep.*) wound, τρώσω, (*pass.* τέτρωμαι), ἔτρωσα.  
 χάσκω, [χαν-σκω], gape, χανούμαι, κέχηνα, ἐχᾶνον.  
 χασκάζω *Att.* χαίνω late.  
 see also ἀλδαίνω, καλέω, τυγχάνω.

## § 85. SECOND CLASS.

The *Present* a lengthened form in ἄνω (or αἰνώ).

(a) *av* added to the crude-form in the *Present*.

αἰσθάνομαι perceive,	αἰσθήσομαι, ἦσθημαι,	ἦσθόμην.
ἀλδαίνω nourish, (akin ἄλδομαι, ἀλδήσκω),		ἤλδανον.
ἀλιταίνω ἀλιτράινω, sin,	(ἀλιτημένος <i>Ep.</i> ),	ἀλίτησα, ἤλιτον.
ἀλφάνω, ἀλφαίνω, find,		ἤλφον.
ἁμαρτάνω err.	ἁμαρτήσομαι, ἡμάρτηκα,	ἡμαρτον,
ἁμαρτήσω <i>Ion.</i>	ἡμβροτον, ἡβρόταξα, <i>Ep.</i>	ἡμάρτησα late.
ἀπεχθάνομαι am hated,	ἀπεχθήσομαι, ἀπήχθημαι,	ἀπηχθόμην.
αὐξάνω, αὐξέω, increase,	αὐξήσω, ἠύξηκα,	ἠύξησα.
αἶξω <i>Ep.</i>	(ἡέξησα, <i>pass.</i> ἀεξήσομαι, ἀεξήθην later).	
βλαστάνω, βλαστέω, sprout,	βλαστήσω, ἐβλάστηκα,	ἐβλαστον, (-ησα).
δαρθάνω sleep,	δεδάρθηκα,	ἐδαρθον.
ἰζάνω, ἰζέω, seat, (commonly καθίζω, regular.).		
οἰδαίνω, οἰδάνω, swell; also οἰδέω, -ήσω, -ηκα.		
ὀλισθάνω, -αίνω, slip,	ὀλισθήσω, ὠλίσθηκα,	ὠλίσθησα, -σθον.
ὀσφραίνομαι smell,	ὀσφρήσομαι, ὠσφρόμην.	(-ησάμην late.).
ὀφλισκάνω incur,	ὀφλήσω, ὠφληκα,	ὠφλησα, ὠφλον.

(b) *ν*—*av* added to the crude-form in the *Present*; the *ν* being put *before* the last consonant.

ἀνδάνω please,	ἀδήσω,	ἑᾶδα,	ἄδον ἑᾶδον.
(ἡδομαι am pleased 1 A. ἡσάμην, ἦσθην)			
ἐρυγγάνω disgorge,	(ἐρεύνγομαι, -ξομαι, -γμαί, <i>Ion.</i> ),	ἥρυγον.	
θιγγάνω touch,	θίξομαι,	ἔθιγον.	
κιγχάνω, κιχάνω, κιχέω <i>Ep.</i> teach,	κιχήσομαι,	ἐκιχον.	
λαγχάνω obtain by lot,	λήξομαι,	ἐίληχα λέλογχα, ἔλαχον.	
λαμβάνω take,	λήψομαι,	εἴληφα, ἔλαβον.	
(λάζυμαι, -ομαι <i>poet.</i> )	λάμψομαι,	λελάβηκα, λέλαμμαι, <i>Ion.</i>	
λανθάνω, λήθω, lie hid,	λήσω,	ἐλέθηα, ἔλησον.	
λανθάνομαι forget.	(λήθω, λήθηα, cause to forget. <i>Ep.</i> )		
λιμπάνω leave, (tenses from λείπω).			
μανθάνω learn, μαθήσομαι, (-εῦμαι <i>Dor.</i> ), μεμάθηκα,		ἐμαθον.	
πυνθάνομαι, πεύθομαι, enquire, πεύσομαι, πέπυσμαι,		ἐπυθόμην.	
τυγχάνω obtain,	τεύξομαι, τετύχηκα,	ἐτύχησα, ἔτυχον.	
( <i>comp.</i> τεύχω, whence τεύζομαι); τιτύσκομαι aim, <i>Ep.</i>			
φυγγάνω flee, (tenses from φεύγω).			
χανδάνω contain,	χείσομαι,	κέχανδα, ἔχαδον.	



## § 86. THIRD CLASS.

The *Present* lengthened by adding *ν*, *ω* or *νε*.

ἀμπισχνέομαι clothe myself, ἀμφέχομαι, from ἀμφι ἔχομαι.	also ἀμπέχω, ἀμπίσχω.
βαίνω, (βάω, βάσχω), go, βήσομαι, βήσω, ἔβησα, causative.	βέβηκα, ἔβην. pass. βεβᾶμαι (§ 67. obs. 6) (δέδηγμαι, -χθην), ἔδακον.
δάκνω bite, δήξομαι, δύνω enter, δύσομαι, δύω causative, δύσω,	δέδουκα, ἔδυν. ἔδυσσα.
ἐλαύνω, (ἐλάω), drive, ἐλάσω, θύνω, (θυνέω), rage. (tenses from θύω)	ἐλήλακα, ἤλασα.
ικνέομαι come, ἴξομαι, ἴγμαι, ἴκω, 2A. ἴξον, <i>Ep.</i> ἰκᾶν <i>poet.</i> ἀφικνέομαι <i>prose.</i>	ἰκόμην.
κάμνω am weary, καμῶμαι, κέκμηκα, ἔκαμον.	
κυνέω kiss, κυνήσομαι, ἔκυσσα.	
πίνω drink, πίομαι, -οῦμαι, πέπωκα (§ 67. obs. 6) ἔπιον.	
τέμνω cut, τεμῶ, τέτμηκα, ἔτεμον.	
τάμνω <i>Ion.</i> τμήγω <i>Ep.</i> τμήσσω, -ήζω, -ηξα, -ᾶγον.	
τίνω pay, (τίω honour, <i>poet. reg.</i> ), τίσω, τέτिका (-ισμαι), ἔτισα.	
ὑπισχνέομαι promise, ὑποσχέσομαι, ὑπέσχημαι, ὑπεσχόμην, -έθην.	
ὑπίσχομαι <i>Ion.</i>	
φθάνω anticipate, φθάσω, -ήσομαι, ἐφθᾶκα, ἐφθᾶσα, ἐφθην.	
φθίνω perish; (φθίω destroy, φθίσω, ἐφθίμαι, ἐφθισα).	

See also βυέω, δαμάω, κεράννυμι, κρεμάννυμι, πελάω, πετάννυμι.

## § 87. FOURTH CLASS.

The *Present* lengthened by changing *a* into *αι*.

ἀγαίομαι, ἀγάδομαι <i>Ep.</i> ἀγάδομαι <i>poet.</i> for ἀγαμαι admire.	
δαίομαι divide, δάσομαι, pass. δέδασμαι, ἔδασάμην.	
δαίζω <i>poet. reg.</i> δατέομαι, 1A. ἔδατεάμην.	
δαίω kindle, pass. δέδαιμαι, (δέδηα, ἔδαίμην, <i>neut.</i> )	
καίνυμαι excel, κέκασμαι, (-αδμαι <i>Dor.</i> )	
καίω, κᾶω, burn, καύσω (§ 55. obs. 1. d) ἐκάην.	
κλαίω, κλᾶω, weep, κλαύσουαι (§ 55. obs. 1. d)	
μαίομαι desire, μάσομαι ἔμασάμην.	
ναίω dwell, νάσομαι, νένασμαι, ἐνέσθην, (ἐνασσα <i>causative</i> ).	

## § 88. FIFTH CLASS.

Two forms—one lengthened, and mostly *poetical*.

(a) extension in *aw* with *ω* in *penult.*; or in *ew* with

ο: *Penult.* of the short form *ε*.

βρέμω roar, βρομέω.	τρέμω tremble, τρομέω.
δέμω build, δωμάω.	τρέπω turn, τρωπάω.
νέμω divide, νωμάω.	τρέχω run, τρωχάω, τροχάω, -άζω.
πέρβω destroy, πορβέω ( <i>prose</i> ).	φέβομαι flee, φοβέω, fright, ( <i>prose</i> ).
στρέφω turn, στρωφάω.	φέρω bear, φορέω wear ( <i>prose</i> ).
πέτομαι fly, πωτάομαι, ποτάομαι, ποτέομαι.	



(b) extension in *θω* ; mostly used in the *Imperfect*, and often with an *Aoristic* sense.

ἀγείρω collect, ἡγερέθομαι.	θάλλω bloom, θαλέθω.
αἶρω raise, ἡρέεθομαι.	κίω go, ἐκίαθον.
ἀμύνω defend, ἀμυνάθω.	νέμω divide, νεμέθω.
διώκω pursue, διωκάθω.	πελάω bring near, πελάθω ( <i>neu.</i> )
εἴκω yield, εἵκαθον.	φάω shine, φαέθων.
εἴργω debar, εἵργαθον.	φθίνω perish, φθινύθω, ἐφθιθον.
ἔχω have, ἔσχεθον.	φλέγω burn, φλεγέθω.
ἄλέω, ἀλήθω, grind ; νέω, νήθω, spin ; σάω, σήθω, sift ; are prose forms.	

### § 89. SIXTH CLASS.

The crude-form varying between a *vowel* (ε or α) and *consonant* termination.

(a) The Vowel omitted in the Present.

ἀκαχίζω sadden, ἀκαχήσω, (-ημαι <i>pass.</i> ), ἀκάχησα, ἡκαχον ; <i>Epic</i> .	
other forms ἀχέω, ἀχέω, ἄχυνμαι, ἄχομαι.	
ἀλέξω ward off, ἀλεξήσω, (ἀλαλικήσω, ἡλαλκον, <i>Ep.</i> ) ἡλέξεσα ; <i>Poet.</i>	
ἄλσονται am healed, ἀλθήσομαι (1A.P. ἡλθέστην <i>Ion.</i> )	
ἄχθομαι am indignant, ἀχθέσομαι, (δχθησα <i>Ep.</i> ) ἡχθέστην.	
βούλομαι wish, βουλήσομαι, (βέβουλα <i>Ep.</i> ), -ημαι, -ήθην.	
γίγνομαι become, γενήσομαι, γέγονα, γεγέννημαι, ἐγενόμην	
γεννηθήσομαι (ἐγενήθην <i>non-Att.</i> )	
γεννᾶω beget, -ήσω, -ηκα : γείνομαι give birth, ἐγεινάμην.	
[δάω] learn, δαήσομαι, δεδάηκα, δέδαα, ἐδάην, (ἔδαον taught.)	
δέω want, δεήσω, δεδέηκα, ἐδέησα.	
mid. δέομαι, (δεύομαι <i>Ep.</i> ), -ήσομαι, -ημαι. Impersonal δεῖ.	
ἐθέλω, θέλω, will, ἐθέλῃσω, ἡθέληκα, ἡθέλησα.	
(εἶρω tell, <i>Ion.</i> ), ἐρῶ ἐρέω, εἶρηκα, (-ημαι, ἐρρήθην, -έθην <i>pass.</i> )	
(εἵρομαι ask, -ήσομαι <i>Ion.</i> ), ἐρήσομαι, ἡρόμην, <i>Att.</i> (ἐρέω, ἐρεείνω, <i>Ep.</i> )	
ἐρρω begone, ἐρρήσω, ἡρρηκα. ἡρρησα, (ἀπόερσα <i>Ep.</i> swept away).	
εὕδω sleep, -ήσω. (καθεύδω, -ήσω, -ησα <i>prose.</i> )	
ἔχω, ἴσχω, have, ἔξω, σχήσω, ἔσχηκα, ἔσχον.	
ἰσχᾶνω, ἰσχανάω, restrain ; <i>Ep.</i>	
ἔψω cook, ἐψήσω, -ήσομαι (ἡψημαι, ἡψήθην, <i>pass.</i> ), ἡψησα.	
καθεψούσι <i>Pres.</i> and ἔψεε <i>Imp.</i> are found.	
θάλλω bloom, θαλλήσω, τέθηλα, ἔθαλον.	
καθίζομαι sit, καθιζήσομαι, ἐκαθισάμην.	
κέλομαι exhort, κελήσομαι, ἐκελησάμην, ἐκεκλόμην.	
κήδω vex, κηδήσω, ἐκήδησα.	
κοναβίζω ring, κонаβήσω, -ησα : also καναχίζω, -ησα, <i>Epic.</i>	
μάχομαι fight, μαχοῦμαι, μεμάχημαι, ἐμαχεσάμην.	
also μαχέομαι, -ήσομαι, -έσομαι, <i>Ion.</i>	
μέλλω am about, μελλήσω, ἦ- or ἐμέλλησα.	
μέλω am a care, μελήσω, μέμηλα,	
mostly impersonal μέλει, -ήσει, -ηκε, -ησε.	
μένω, μέμνω, remain, μενῶ, μεμένηκα, μέμονα, ἔμεινα.	
μινύθω diminish, μινυθήσω, μεμινύθηκα, ἐμινύθησα, <i>Ion.</i>	



μύζω suck,	μυζήσω	ἐμύζησα.
νέμω distribute,	νεμῶ, -ήσω, νενέμηκα,	ἐνειμα.
ὀδάζομαι bite, (ὀδάξω smart,)	-ήσομαι, ὠδαγμαί,	ὠδαξάμην.†
ὀζω smell,	ὀζήσω, (-έσω Ion.), ὀδωδα,	ὠζήσα, (-εσα Ion.)
οἶμαι think,	οἰήσομαι, (ὀτομαι, ὅτω, ὠϊσάμην, -σθην Ep.),	φήθην.
οἶχομαι am gone,	οἰχέσομαι, φχῆμαι, (φχῆκα, φγμην, Ep.)	
	οιχνέω, φχῶκα, Poet.	
ὀφείλω owe,	ὀφειλήσω, ὠφείληκα,	ὠφείλησα, ὠφελον.
παίω strike, regular.	(παίησω Att. poet.)	
στειβω tread,	στειβῶ, (ἐστίβημαι pass.),	ἔστειψα.
τύπτω strike,	(τυπτήσω, P.P. τετύπτημαι, Att.),	ἐτυψα.
χαίρω rejoice, χαυρήσω, κεχαρήκα, κεχαρήμαι, κέχαρμαι, ἐχαρήν.		
	(κεχαρήσω, -ησομαι, κεχαρόμην, ἐχηράμην, Epic.)	
	(χαρήσομαι, ἐχαίρησα, later.)	

See also αἶξω, βάλλω, βόσκω, κλαίω, μέδω, πέτομαι.

### (b) The vowel found in the Present.

βρυχάομαι roar,	βρυχήσομαι, βέβρυχα,	ἐβρυχησάμην, -ήθην.
	hence βρύχω gnash, Ion. βρύκω bite, Att. -ξω, -ξα.	
βυνέω, (βύνω Ion.), stop up,	βύσω, (βέβυσμαι, pass.),	ἔβυσα.
γαμέω marry a wife,	γαμῶ, γεγάμηκα, (-ημαι pass.),	ἔγημα.
	(γαμήσω, ἐγάμησα, later.)	
γῆθέω rejoice,	γῆθήσω, γέγηθα,	ἐγήθησα.
γοάω bewail,	γοήσομαι,	ἔγοον.
δοκέω seem,	δόξω, (δέδογμαί pass.),	ἔδοξα.
	(δοκήσω, δεδόκημαι, ἐδόκησα, Poet. and Ion.)	
δουπέω resound,	δουπήσω, δέδουπα, ἐδούπησα, (ἐδουπον late).	
κτυπέω crash,	κτυπήσω, ἐκτύπησα, ἐκτυπον ; Poet.	
μηκάομαι bleat,	μέμηκα, ἔμακον.	
μυκάομαι, (-αω late), bellow,	μυκήσομαι, μέμυκα, ἐμυκησάμην, ἐμύκον.	
(πατέομαι taste, Ion.)	πάσσομαι, πέπασμαι, ἐπασάμην.	
ριγέω shudder,	ριγήσω, ἐρρίγα, ἐρρίγησα; Poet.	
στυγέω hate, reg.	also ἔστῦγον Ep. ἔστυξα late.	
τορέω pierce,	τορήσω, ἐτόρησα, ἐτορον.	
φιλέω love, reg.	also ἐφιλάμην Ep.	
ώθέω thrust,	ώθήσω, ὠσω, ἔωκα, (ἔωσμαι pass.), ἔωσα.	

See also ἀπαυράω, δαμάω, [χραισμέω].

### § 90. SEVENTH CLASS.

The *middle vowel* of the root *transposed* or lost in some tenses.

ἀγείρω collect,	ἀγερώ, (ἀγῆγεμαι pass.) ἡγεира, (ἀγρόμενος Ep.)	
βάλλω cast,	βαλῶ, (βαλλήσω Att.), βέβληκα, (βεβόλημαι Ep.)	ἔβαλον.
δαμάω tame,	δαμῶ, (δέδμημαι pass.)	ἐδμήθην, ἐδάμην, Poet.
	δαμάζω, reg. prose, (δαμνάω, δάμνημι, poet.)	
δέμω build,	(δέδμημαι pass.),	ἔδεμα.
ἐγείρω rouse,	ἐγερώ, (§ 63.c.) ἡγεира, (ἡγρόμενος Ep.)	
καλέω call,	καλέσω, -ῶ, κέκληκα, -ημαι, -ήθην,	ἐκάλεσα.
πελάω bring near,	πέπλημαι,	ἐπλάθην, Poet.
	πελάζω, prose. (πιλνάω, πιλνάμαι, poet.)	







- ἀλέομαι, ἀλεύομαι, avoid, 1.A. ἡλεάμην, ἡλευάμην  
ἀλεύω avert, ἀλεύσω, -σα. (See ἀλύσκω).  
ἀναίνομαι refuse, 1.A. ἡνιγάμην, *Poet.*  
[ἀπαυράω] take away, *Imp.* ἀπηύρων. 1.A. *irreg.* ἀπούρας, -άμενος, *Ep.*  
1.A. *Mid.* ἀπηυράμην has the sense of ἐπαυρίσκομαι.  
βόσκω feed, βοσκήσω.  
[βρόχω] ἀνά, κατὰ, swallow, ξβροῶ, βέβροχα. 2.A. *P. part.* βροχέν.  
[ἔζω], set, ἔσω, εἶσα : *Mid.* ἔζομαι, ἔσσομαι, ἔσσάμην. (ἤμαι § 67.obs.7.)  
(ἔθω, only ἔθων), am wont, εἶωθα.  
[εἶκω] am like, εἴξω, εἶοικα, (εἶκα *Att.*, οἶκα *Ion.*).  
[εἶπω] say, εἶπα, εἶπον, (ἔφειπα, -ον, ἔσπον, *Ep.*).  
ἐλπω give hope ; ἐλπομαι hope, ἔολπα.  
ἐνίπτω, ἐνίσσω, chide, 2.A. ἡνίπαπον, ἐνένιπον, *Ep.* (comp. ἐνέπω).  
ἐράω love, ἐρασθήσομαι, ἡράσθην : ἐράμαι, 1.A. ἡρασάμην.  
ἐρεύθω redden, 1.A. ἤρευσα, *Poet.* (ἐρυθθαίνω, -θραίνω, *prose.* ἐρύθηνα, *late.*)  
ἡσσάομαι am worsted, *Reg.* but only *Passive.*  
θάομαι milk, 1.A. ἐθυσάμην.  
[θάπτω] am astonished, τέθηπα, τέθαφα rare, ἔταφον.  
θέρομαι warm myself, θέρσομαι, 2.A. *P.* ἐθήρην ; *Poet.*  
θέω run, θεύσομαι.  
ἱμείρω desire, (ἱμέρρω *Bol.*) : *Mid.* ἱμείρομαι, ἱμειράμην, ἱμέρθην.  
καττύω patch, *P.P.* κεκάττυμαι.  
[κεῖζω] split, ἐκέασα. *Pass.* κεκέασμαι, ἐκέασθην ; *Ep.*  
κεῖμαι lie, κείσομαι. (See § 67.obs.7.)  
κέλλω run ashore, κέλσω, -σα : ὀκέλλω, ὠκειλα.  
κλύω hear, *Imperat.* κλυθι, κέκλυθι. (See § 82.c.1.)  
κορύσσω (κόρυς), arm, *P.P.* κεκορυθμένος, 1.A. *M.* ἐκορυσάμην ; *Poet.*  
1.A. ἐκόρυξα, -άμην, butted ; *Ion. Dor.*  
[κρίζω] creak, κέκρίγα, κέρκρον.  
κύω am pregnant, 1.A. ἐκυσα *causative*, κυνέω, *regular.*  
λιάζομαι turn aside, *Plup. P.* λελίσταο, ἐλιάσθην ; *Ep.*  
λιλαίομαι desire, λελήμαι : λίπτω late, (λελιμμένος *Att.*)  
λίσσομαι, λίτομαι, pray, 1.A. ἐλίσάμην, 2.A. ἐλιτόμην.  
[μαίνω] madden, ξιμνα : μαίνομαι, μανούμαι, μέμνηνα, ἐμάνην.  
μανήσομαι late, -άμην *Ep.* μεμάνημαι *Theoc.* ἐκμαίνω *comp.*  
μάομαι desire, 2.P. μέμαμεν from μέμονα, μαιμάω, -ησα ; *Poet.*  
μενεαίνω am eager, -ηνα. μενοιδάω resolve, -ησα ; *Ep.*  
μαστίξω late, scourge, -ιξα. μαστίω, -ιώ, *Ep.* μαστιγώ *prose.*  
μέδω, -έω, rule ; μέδομαι attend to, μεδήσομαι, *Ep.*  
μείρομαι obtain, ξιμμορα, εἰμαρμαι, ξιμμορον.  
μητιάω, -αομαι, devise, μητίσομαι, ἐμητισάμην ; *Ep.*  
νόομαι, νίσσομαι, go, return, νίσομαι ; νείσσομαι, *P.* νείσομαι.  
ξυννέφω am clouded over, ξυννένοφα.  
[ὀδύσσομαι] am angry, ὀδῶδυσμαι, ὠδυσάμην.  
ὀπύω martyr, ὀπύσω.  
[παόμαι] gain, πᾶσομαι, πέπαμαι, ἐπασάμην.  
προΐσσομαι (rare) get off, παταπροΐζομαι.  
πτάρνυμαι sneeze, 2.A. ἔπταρων, ἐπτάρην rare.  
πτύρομαι fear, 2.A. ἐπτύρην.  
[ράζω] *Ep.* for ῥαίνω sprinkle, *P.P.* ἐρράδαται, 1.A. ἔρρασσα.  
ρύπκω defile, *P.P.* ῥερυπωμένος ; *Ep.* ῥυπαίνω, -ᾶνῶ ; *prose.*



σέβομαι worship, 1.A.P. ἐσέβην. ἐσεβασάμην *Ep.* σέβω σεβίζω.

σεύω urge, 1.A. ἔσσευα, P.P. ἔσσυμαι, ἐσσύθην; *poet.*

τείρω wear out, τέρω.

τέρσομαι am dry, 2.A.P. ἐτέρσην: Acl. ἔτερσα, ἐτέρσῃ; *Ep.*

[τλάω] bear, τλήσομαι, τέτληκα, ἔτλην, 1.A. ἐτάλασσα *Ep.*

τρίζω scream, τέτριγα.

[φάω] kill, *Pass.* πεφήσομαι, πέφᾶμαι; *poet.* (comp. σφάζω.)

φέρβω feed, πέφορβα.

[χραισμέω] ward off, χραισμήσω, ἐχραισμησα, ἐχραισμον; *Ep.*

χράω (ἐπὶ, ἐν) dash against, P.P. ἐχρημένος. χράω, ἐχραυσα, *Ion.*

Many more *Epic* or *Poetic* verbs are defective in some tenses; probably because they never came into common use.

### § 93. TENTH CLASS—*Fragments of Verbs.*

(a) The *Present* and *Imperfect* found alone; as,

ἄζω, ἄζομαι, revere	γέμω am loaded	πέλω, -ομαι, am
αἰνῶμαι take	κίω go	τρέμω tremble
βρέμω roar	μάρναμαι fight	κνύσσω sleep
with very many others.		

(b) *Participles* found alone, mostly *Epic*; as,

Pres. A. ἀτασθάλων sinning, γαίων joying, γλαυκιδών glaring.

Pres. M. or P. ἀεκαζόμενος unwilling, ἐντροπαλιζόμενος turning.

Perf. A. κεκαφηώς panting, κεχλαδώς sounding, (καχλάζω).

Perf. P. ἀκαχμένος pointed, βεβροτωμένος bloodied.

1.Aor. A. ἀκοστήσας barley-fed, δειελήσας waiting till evening.

2.Aor. A. τεταγών seizing.

(c) *Single tenses* or *persons*, mostly *poetic*; as,

ἀνήνοθε sprang up.	ἐπέτοσσε came upon.	πέφνον slew, (for ἐπεφένον, φόνος).
ἀράβησε, -σαν. rang.	θέμωσε drove.	πόρον gave, (hence πέπρωται fated).
βέομαι, βέη, shall live.	θέσσαντο gained by prayer, (from θεός).	πέσσηρα grinned.
βράχε clanged.	θόωσα I sharpened.	στεύται engages,
γέντο he took.	ἴσκον, -ε, spoke.	στεῦνται, στεῦτο.
δήω shall find.	κορθύεται is heaped.	τετίημαι, -ηώς, sad.
δίκον flung.	κοχύεσκε ran down, (from κατὰ, χέω) ?	τετευχῆσθαι armed.
δοάσσατο, δέατο, seemed.	λίγξε rang.	τίτμον found.
ἐκάπυσσε breathed.	οἰώθη was left alone.	ἐφλαδον burst.
ἐκολῶα he prated.		
ἐνήνοθε rested.		

Some of these verbs seem to have been formed at the time by Poets from nouns or other words.

### \* § 94. ELEVENTH CLASS—*Some irregular Verbs in μι.*

ἄγνυμι break.

ἄζω,

ἔαγα *newt.*,

ἔαξα ἐάγην *pass.*

ἐννυμι, ἐννώ, (ἀμφιέννυμι *prose*), clothe, ἔσω, P.P. ἔσμαι, εἰμαι, ἔσα.

κεράννυμι, (κεράω, κέρνημι, -αω, *Ep.*), mix, κεράσω, -ῶ, ἐκέρασα, *pass.* κεκέρασμαι, κέκρᾶμαι, ἐκεράσθην, ἐκρᾶθην.



οἴγνυμι, οἴγω, ορεῖν, οἴξω, (pass. φχθην), οἴξα, φῖξα  
 προσε ἀνοίγω, -ξω, ἀνέφχα, -γα neut., ἀνέφχα, ἥνοιξα.  
 ὀλλυμι, (ὀλέκω poet.), destroy, ὀλέσω, -ῶ, ὀλώλεκα, ὀλωλα, ὤλεσα.  
 ὀμνυμι swear, ὀμοῦμαι, -οσω poet-Att., ὀμώμοκα, ὤμοσα.  
 ὀρνυμι rouse, ὄρσω, ὄρρωρα neut., ὄράρεμαι, ὄρσα, ὄρορον.  
 αἰκίη, ὀρίνω, ὀροθύνω, rouse. ὀρούω rush.  
 πετάννυμι, -ύω, πίτνυμι, -άω, expand, πετάσω, -ῶ, ἐπέτασα.  
 pass. πεπέτασμαι, πέπτᾰμαι Att., ἐπετάσθην.  
 ῥήγνυμι, ῥήσσω, break, ῥήξω, ῥρωγα neut., ῥρηξα  
 pass. ῥρηγμαι, ῥρήχθην, ῥρᾶγην.

## § 95. Index to the Irregular Verbs.

	Class 9.		Class 10.c.		
ἀάω,		ἀράβησε,		δατέομαι,	δαίομαι.
ἀγάζομαι,	4.	ἀραρίσκω,	1.	δάω,	6.a.
ἀγείρω,	7.	ἀρέσκω,	1.	δεῖδω, δῖω,	8.
ἄγνυμι,	11.	ἀτασθάλων,	10.b.	δειελήσας,	10.b.
ἀδέω, ἔω,	9.	αὐξάνω, αὐξῶ,	2.a.	δέμω,	7.
ἀεκαζόμενος,	10.b.	ἄχθομαι,	6.a.	δέω, δέομαι,	6.a.
ἀέξω,	αὐξάνω.	βαίνω, βάω,	3.	δήω,	10.c.
ἄημι, ἄέω, ἔω,	9.	βάλλω,	7.	διδάσκω,	1.
ἄζω, ἔζομαι,	10.a.	βαρύνω,	8.	δίκον,	10.c.
αἰνυμαι,	10.a.	βεβροτωμένος,	10.b.	διωκάθω,	5.b.
αἰρέω,	8.	βέομαι,	10.c.	δοάσασατο, δέατο,	10.c.
αἰσθάνομαι,	2.a.	βιβρώσκω,	1.	δοκέω,	6.b.
αἶτω, αἰσθώ,	ἄημι.	βλαστάνω,	2.a.	δουπέω,	6.b.
ἀκαχίζω, ἀχέω,	6.a.	βλώσκω,	1.	δύνω, δύω,	3.
ἀκαχμένος,	10.b.	βόσκω,	9.	δωμάω,	5.a.
ἀκοστήσας,	10.b.	βούλομαι,	6.a.	ἐγείρω,	7.
ἀλδαίνω,	2.a.	βράχῃ,	10.c.	ἔδω,	ἔσθίω.
ἀλέξω,	6.a.	βρέμω,	10.a.	ἐθέλω, θέλω,	6.a.
ἀλέομαι, ἀλεύω,	9.	βρομέω,	5.a.	ἔθω,	9.
ἀλέω, ἀλήθω,	5.b.	βρόχω,	9.	ἔιδω,	ὀράω.
ἄλθομαι,	6.a.	βρυχάομαι,	6.b.	εἰκάθω,	5.b.
ἀλίσκομαι,	1.	βύνω, βυέω,	6.b.	εἴκω,	9.
ἀλιταίνω,	2.a.	γαίων,	10.b.	εἴλω, -έω, ἔλλω,	8.
ἀλύσκω, -άζω,	1.	γαμέω,	6.b.	εἴπω,	9.
ἀλφαίνω, -άνω,	2.a.	γεγωνίσκω,	1.	εἰργάθω,	5.b.
ἀμαρτάνω,	2.a.	γέμω,	10.a.	εἶρομαι,	6.a.
ἀμβλίσκω, -όω,	1.	γέντο,	10.c.	εἶρω,	6.a.
ἀμπισχνέομαι,	3.	γηθέω,	6.b.	εἴσκω,	1.
ἀμπλακίσκω,	1.	γηράσκω, -άω,	1.	ἐκάπυσσε,	10.c.
ἀμυνάθω,	5.b.	γίγνομαι,	6.a.	ἐκολῶα,	10.c.
ἀναβιώσκομαι,	1.	γιγνώσκω,	1.	ἔλπω, -ομαι,	9.
ἀναίνομαι,	9.	γλαυκιδών,	10.b.	ἐνέπω,	8.
ἀναλίσκω, -όω,	1.	γοάω,	6.b.	ἐνήνοθε,	10.c.
ἀνήνοθε,	10.c.	δαίομαι, δαῖζω,	4.	ἐνίπτω,	9.
ἀνδάνω,	2.b.	δαίω,	4.	ἐννυμι,	11.
ἀπαφίσκω,	1.	δάκνω,	3.	ἐντροπαλίζόμενος,	10.
ἀπαυράω,	9.	δαμάω, δαμνάω,	7.	ἐπαυρίσκομαι,	1.
ἀπεχθάνομαι,	2.a.	δαρθάνω,	2.a.	ἐπέτοσσε,	10.c.



ἔπομαι,	Class 8.	κεχλαδῶς,	Class 10.b.	ὀδᾶξομαι,	Class 6.a.
ἔπα,	8.	κῆδω,	6.a.	ὀδύσσομαι,	9.
ἐράω,	8.	κιάθω, κίω,	5.b.	ὀζω,	6.a.
ἐρδω,	9.	κεγχανῶ,	2.b.	οἶγνυμι, οἶγω,	11.
ἐρεύνομαι,	2.b.	κυκλήσκω,	καλέω.	οἰδάνω,	2.a.
ἐρεύθω,	9.	κλαίω,	4.	οἶομαι, οἶω,	6.a.
ἐρυγγάνω,	2.b.	κλύω,	9.	οἶχομαι,	6.a.
ἔρρω,	6.a.	κοναβίζω,	6.a.	οἰώθη,	10.c.
ἔρχομαι,	8.	κορθύεται,	10.c.	ὀλισθάνω,	2.a.
ἐσθίω,	8.	κορύσσω,	9.	ὀλλυμι,	11.
ἐσχεθῶ,	5.b.	κοχύεσκε,	10.c.	ὀμνυμι,	11.
εἶδω,	6.a.	κράζω,	9.	ὀπνίω,	9.
εὐρίσκω,	1.	κτυπέω,	6.b.	ὀρώω,	8.
ἔχω,	6.a.	κυῖσκω,	1.	ὀρνυμι, ὀρούω,	11.
ἔψω,	6.a.	κυνέω,	3.	ὀσφραίνομαι,	2.a.
ἡβάσκω,	1.	κίω,	9.	ὀφείλω,	6.a.
ἡγερέθομαι,	5.b.	λαγχάνω,	2.b.	ὀφλισκάνω,	2.a.
ἡερέθομαι,	5.b.	λάζομαι,	λαμβάνω.	παίω,	6.a.
ἡσάομαι,	9.	λαμβάνω,	2.b.	πάομαι,	9.
θαλέθω,	5.b.	λανθάνω, λήθω,	2.b.	πάσχω,	1.
θάλλω,	6.a.	λάσκω, ληκέω,	1.	πατέομαι, πάομαι,	6.b.
θάομαι,	9.	λιάζομαι,	9.	πείκω,	8.
θάπτω, τέθηπα,	9.	λίγξε,	10.c.	πελάθω,	5.b.
θέμωσε,	10.c.	λιλαίομαι,	9.	πελάω, πιλνώ,	7.
θέρομαι,	9.	λιμπάνω,	2.b.	πέλω, πέλομαι,	10.a.
θέσσαντο,	10.c.	λίσσομαι,	9.	πετάννυμι,	11.
θέω,	9.	μαίνομαι,	9.	πέτομαι,	7.
θιγγάνω,	2.b.	μαίομαι,	4.	πέφνον,	10.c.
θνήσκω,	1.	μανθάνω,	2.b.	πινύσκω,	1.
θώωσα,	10.c.	μάομαι,	9.	πίνω,	3.
θρώσκω,	1.	μαστιζώ,	9.	πιπίσκω,	1.
θύνω.	3.	μάχομαι,	6.a.	πίπτω,	7.
ιαύω,	ἀημι.	μέδω, -έω,	9.	πιφάσκω, -αύσκω,	1.
ιζάνω, ἴζω,	2.a.	μεθύσκω, -ύω,	1.	πορθέω,	5.a.
ικνέομαι, ἴκω,	3.	μείρομαι,	9.	πόρον,	10.c.
ιλάσκομαι,	1.	μέλλω,	6.a.	ποτάομαι,	5.a.
ιμείρω,	9.	μέλω,	[6.a.	πρίαμαι,	ὠνέομαι.
ἴσκειν,	10.c.	μένω,	6.a.	προῖσσομαι,	9.
ἰσχάνω,	ἔχω.	μηκάομαι,	6.b.	πτάρνυμι,	9.
καθίζομαι,	6.a.	μητιάω,	9.	πτύρομαι,	9.
καίννυμαι,	4.	μινύθω,	6.a.	πυνθάνομαι,	2.b.
καίω,	4.	μιμνήσκω,	1.	ράζω,	9.
καλέω,	7.	μυκάομαι,	6.b.	ρέζω,	ἔρδω.
κάμνω,	3.	μύζω,	6.a.	ρέω,	8.
καττύνω,	9.	ναίω,	4.	ρήγνυμι,	11.
κεάζω,	9.	νεμέθω,	5.b.	ριγέω,	6.b.
κείμαι,	9.	νέμω,	6.a.	ρυνπῶω,	9.
κεκαφηδῶς,	10.b.	νέομαι, νίσσομαι,	9.	σάω, σήθω,	5.b.
κέλλω,	9.	νέω, νήθω,	5.b.	σέβω, σέβομαι,	9.
κέλομαι,	6.a.	νωμάω,	5.a.	σέσσηρα,	10.c.
κεράννυμι,	11.	ξυννέφω,	9.	σεύνω,	9.



σκέλλομαι,	Class 7.	τλάω,	Class 9.	φθινύθω,	Class 5.b.
στείβω,	6.a.	τορέω,	6.b.	φθίνω,	3.
στερίσκω,	1.	τρέμω,	10.a.	φιλέω,	6.b.
στεύται,	10.c.	τρέχω,	8.	φλάδον,	10.c.
στρωφάω,	5.a.	τρίζω,	9.	φλεγέθω,	5.b.
στυγέω,	6.b.	τρομέω,	5.a.	φοβέω,	5.a.
τείρω,	9.	τρώγω,	8.	φορέω,	5.a.
τέμνω, τμήγω,	3.	τρωπάω,	5.a.	χάζομαι,	8.
τέρσομαι,	9.	τρωχάω,	5.a.	χαίρω,	6.a.
τέταγών,	10.b.	τυγχάνω,	2.b.	χανδάνω,	2.a.
τετευχήσθαι,	10.c.	τύπτω,	6.a.	χάσκω,	1.
τετήμαι,	10.c.	ύπισχνέομαι,	3.	χέω,	8.
τέτμον,	10.c.	φαέθω,	5.b.	χραισμέω,	9.
τίκτω,	8.	φάω,	9.	χράω, χραύω,	9.
τίνω, τίω,	3.	φέρβω,	9.	ώθέω,	6.b.
τιτρώσκω, τρώω,	1.	φέρω,	8.	ώνέομαι,	8.
τιτύσκομαι, τυγχάνω.		φθάνω,	3.		

§ 96. *Irregular in Meaning.*1. The Future Middle used in an *active* sense.(a) The Future Middle used *alone*, in good or *Attic* writers; as, ἄδω sing, ἄσομαι, (ἄσω Dor.).

†ἀκούω hear.	*δεῖδω fear.	*λαμβάνω take.	†πνέω blow.
*ἀλαλάζω shout.	*διδράσκω.	*λάσκω utter.	*ρέω flow.
*ἁμαρτάνω sin.	εἰκάζω, <i>in comp.</i> ,	*μανθάνω learn.	†σιγάω am silent.
*ἁπαντάω meet.	as, ἀντ-, ἀπεικάζω.	†νέω swim.	†σιωπάω.
ἀπολαύω enjoy.	ἐμέω vomit.	*οἶδα know.	στοναχέω groan.
βαδίζω walk.	*ἐσθίω eat.	οἰμώζω lament.	στροβέω roll.
*βαίνω go.	*θέω run.	ὀλολύζω shout.	συρίζω pipe.
*βιβρώσκω eat.	*θιγγάνω touch.	*ὀμνυμι swear.	*[τλάω] bear.
*βιόω live.	*θνήσκω die.	*ὄραω see.	*τρέχω run.
*βλώσκω go.	*θρώσκω leap.	ὀτοτύζω lament.	*τρώγω eat.
†βοάω shout.	*κάμνω toil.	¶παίζω sport.	τωθάζω taunt.
γελάω laugh.	*κιγχάνω reach.	*πάσχω suffer.	ὕστερέω am late.
*γιγνώσκω know.	κλαίω weep.	¶πηδάω leap.	φεύγω flee.
*γοάω lament.	κοτέω am angry.	*πίνω drink.	*φθάνω.
*[δαω] learn.	*κυνέω kiss.	*πίπτω fall.	*χανδάνω hold.
*δάκνω bite.	*λαγχάνω.	†πλέω sail.	*χάσκω gape.

(b) The Future Middle, with a Future in ω, in an active sense; as, ἀνδραποδίζω enslave, Fut. -ιώ, -ιούμαι.

ἀρπάζω snatch.	ἐγκωμιάζω laud.	ζάω live.	κλέπτω steal.
βλέπω see.	ἐπαινέω praise.	θαυμάζω wonder.	κύπτω stoop.
*γῆραςκω.	ἐπιορκέω swear	θεραπεύω tend.	κακύω lament.
γρύζω mutter.	falsely.	καίω burn.	λαϊκάζω cheat.
διώκω pursue.	*ἔψω cook.	κελαδέω sound.	λάπτω lap up.

† Fut. in ω rare.

\* See *Irreg. Verbs.*

‡ Fut. in ω Dor.

¶ Fut. in ω late.

|| Fut. Mid. also passive.



ναυστολέω sail.	ποθέω regret.	*τίκτω bear.	φροντίζω care.
νεύω nod.	πτύω spit.	ὕβριζω insult.	φυτεύω plant.
παραινέω exhort.	σκάπτω jest.	ὕπικτω yield.	χορεύω dance.
πέμπω send.	σπουδάζω haste.	*φέρω bear.	χωρέω hold.
πημαίνω hurt.	τειχίζω build.	φίτύω beget.	

Some of the middle forms may be considered as having a *proper middle force* ; as, ἀρπάσσομαι I shall seize for myself.

2. The Future *Middle* used in a *passive* sense ; as, ἀδικέω injure, ἀδικήσομαι shall be injured.

ἀμφισβητέω.	θύω sacrifice.	ὀμαλίζω level.	στρεβλώω rack.
ἀνύω complete.	ινέω empty.	ὀμολογέω own.	στυγέω hate.
ἀπατάω deceive.	καταφρονέω.	ὀνειδίζω blame.	τελευτάω end.
ἀπιστέω disobey.	κηρύσσω herald.	ὀχέω carry.	τελέω finish.
ἀρίθμew number.	κλονέω disturb.	παιδεύω train.	τηρέω keep.
ἄρχω rule.	κρατέω conquer.	παρηγορέω.	τιμάω honour.
βλάπτω hurt.	καλύω hinder.	περιέπω treat.	*τιτρώσκω.
βρέχω wet.	λέγω say.	πέρθω lay waste.	*τύπτω.
δηλώω shew.	λύω loose.	πληρώω fill.	ὕω rain upon.
δονέω shake.	μαρτυρέω.	πλύνω wash.	φθείρω destroy.
έάω permit.	μαστιγώνω whip.	πολεμέω war.	φθίω destroy.
είργω restrain.	μισέω hate.	πολιορκέω siege.	φθονέω envy.
ἐνεδρεύω snare.	μνημονεύω.	προαγορεύω.	φιλέω love.
ἐυλογέω bless.	νομίζω think.	πωλέω sell.	φρουρέω guard.
έχθαίρω hate.	*ὀδάζομαι bite.	ραίω strike.	ᾠστίζομαι.
ζημιώω fine.	οἰκέω dwell.	στερέω deprive.	ᾠφελέω aid.

Many other Futures Middle from their *reflex* meaning are nearly akin to the *passive* ; as, ἀλγυνούμαι shall vex myself or shall be vexed.

### § 97. Transitive and neuter in different tenses.

In some verbs the Future and 1. Aorist have a *transitive*, but the Perfect and 2. Aorist an *intransitive* meaning. The Present varies in different Verbs.

#### 1. The Present *transitive*.

	F. —	1. A.	P.	2. A.
ἀραρίσκω fit,		ἤρσα,	ἄρρηρα,	ἤραρον.
δύω put under,	δύσω,	έδυσα,	δέδυκα,	έδυν.
έρείπω upset,	έρείψω,	ἤρειψα,	έρήριπα,	ἤρικον.
ἵστημι set up,	στήσω,	έστησα,	έστηκα,	έστην.
ὀρνυμι rouse,	ὀρσω,	ᾠρσα,	ᾠρωρα,	ᾠρορον.
σβέννυμι quench,	σβέσω,	έσβεσα,	έσβηκα,	έσβην.
[σκέλλω] dry,		έσκηλα,	έσκληκα,	έσκλην.
τεύχω prepare,	τεύξω,	έτευξα,	τέτευχα,	έτυχον.
τρέφω nourish,	θρέψω,	έθρεψα,	(τέτροφα,	έτραφον. Ερ.)
φύω produce,	φύσω,	έφυσα,	πέφυκα,	έφυν.
add ἁλίσκομαι am taken,			έάλωκα,	έάλων.

\* See Irreg. Verbs.

|| Fut. Mid. also *passive*.



2. The Present *intransitive*.

βαίνω go,	F. βήσω, I.A. ἔβησα,	P. βέβηκα, 2.A. ἔβην,
γηράω grow old,	„ ἔγήρασα,	„ γεγήρακα „ ἔγήραν.
κύω am pregnant,	„ ἔκυσσα,	
μεθύω am drunk,	„ μεθύσω, „ ἐμέθυσσα,	
ναίω dwell,	„ ἔνασσα. <i>Er.</i>	
πλήθω am full,	„ πλήσω „ ἐπλησα,	„ πέπληθα, [-ησα.
στυγέω hate,	„ ἔστυξα. <i>Er.</i>	„ ἐστύγηκα, „ ἔστινγον,

§ 98. *Deponents*.

Deponents are sometimes called *middle* or *passive*, according as the 1.Aorist belongs to the middle or passive voice; but many Deponents have an Aorist of both forms. The 1.Aor. pass. together with the Perf. is often passive in meaning.

Many verbs which seem to be deponents have a real *middle* sense; as, μιμνήσκομαι remember, i.e. remind myself, from μιμνήσκω.

The following are some of the commonest Deponents.

ἀγαμαι admire	‡δέχομαι receive	μήδομαι devise
ἀγοράομαι address	διαλέγομαι discuss	μηρύομαι draw out
†ἀγωνίζομαι strive	δίζημαι seek	μηχανάομαι, -άω rare
αἰδέομαι respect	δύναμαι am able	†μιμέομαι imitate
*αἰνίσσομαι hint	¶δωρέομαι give	ὀδύρομαι lament
*αἰτιάομαι blame	ἐνθυμέομαι think	οἰωνίζομαι augur
ἀκέομαι heal	ἐπίσταμαι know	¶ὀλοφνυρομαι lament
ἀκροάομαι hear	ἐραμαι love	ὄνομαι reproach
ἀκρωτηριάζομαι	†ἐργάζομαι work	††πραγματεύομαι
ἀλάομαι wander	εὔχομαι pray	προθυμέομαι
ἄλλομαι leap	ἡγέομαι lead	¶προφασίζομαι
ἄντομαι meet	¶θεάομαι view	ρύομαι defend
ἀπολογέομαι defend	θρεομαι lament	†(σκέπτομαι) Att. in
ἀράομαι imprecate	¶ἰάομαι heal	pres. σκοπέω.
ἀρνέομαι deny	κτάομαι gain	φείδομαι spare
ἀσπάζομαι salute	*ληγίζομαι pillage	φθέγγομαι utter
†βιάζομαι force	λογίζομαι reckon	χαρίζομαι gratify
γάννυμαι rejoice	†λυμαίνομαι outrage	*χειρόομαι subdue
γλίχομαι desire	*λωβάομαι insult	‡χράομαι use
δέρκομαι look	μέμφομαι blame	‡ψηφίζομαι vote.

N.B. Many Deponents are in the *Lists of Irreg. Verbs*.

† Perf. sometimes *passive*; 1.Aor. pass. always *passive*.

\* Perf. and 1.Aor. pass. always *passive*. || Perf. sometimes *passive*.

‡ 1.Aor. pass. sometimes *passive*. ¶ 1.Aor. pass. always *passive*.

†† Perf. always *passive*.



§ 99. *Impersonal Verbs.*

Impersonal verbs are found only in 3 Pers. *Sing.*

Δεῖ it is necessary.

Pres. δεῖ, [δείτω], δέη, δέοι, δεῶν, δέον.  
Imp. ἔδει. Fut. δεήσει. 1.Aor. ἐδέησε.

So διαφέρει it differs  
δοκεῖ it seems  
ἐνδέχεται it is admissible  
ἔξεστι it is permitted  
καθήκει it concerns  
μέλει it is a care

μεταμέλει it repents  
μέτεστι there is a share  
πρέπει it befits  
προσῆκει it belongs  
συμβαίνει it happens  
χρῆ it is necessary.

*Obs.* Most impersonal verbs in Greek are only the 3 Pers. of Personal verbs used impersonally with a slight variation in meaning; as δέω I want, δεῖ it is necessary.

§ 100. *Compound Verbs.*

1. Compound verbs are formed—

(a) by prefixing a word to the simple verb; as, χέω, δακρυ-χέω shed tears; βάλλω, ἐκ-βάλλω cast out.

The simple verb is then unaltered in the compound.

*Obs.* Most verbs compounded with a preposition are thus formed.

(b) by giving a verbal termination to a compound noun; as, φιλόσοφος, φιλοσοφέω philosophise.

The compound verb then differs from the form of the simple one, or there is no simple verb at all; as,

ἀνδροκτονέω from ἀνδροκτόνος, simp. verb κτείνω.

φιλοσοφέω „ φιλόσοφος, „ [none].

*Obs.* Most verbs compounded with a noun are thus formed.

2. There is a tendency in many compound verbs to become *neuter*, though the simple verb is *transitive*; as, ἄγω lead, ὑπάγω retire. δίδωμι give, ἐπιδίδωμι grow.

3. There is much variation between *active* and *middle* forms in different compounds of the same word; as,

ἐπινοέω intend, but διανοέομαι design.

ἐπιθυμέω desire, „ ἐνθυμέομαι think.



## PARTICLES.

## § 101. ADVERBS.

Adverbs denote the *manner* in which an action is performed, or in which a state exists; as, καλῶς ποιεῖ he does well, καθεύδει πολλάκις he often sleeps.

(a) *Different kinds of Adverbs.*

1. A very large number of adverbs are derived from adjectives, and express the quality which the adjective describes; as, σοφὸς wise, σοφῶς wisely.

2. Some adverbs are evidently the cases of nouns; as,

Dat. ἰδίᾳ privately, δημοσίᾳ publicly.

Acc. δίκην like, ἄρχην altogether.

*Obs.* 1. The *Dative* is naturally used for adverbs, because that case expresses the *manner* of an action.

The *Accusative* is supposed to be governed by κατά.

*Obs.* 2. Adverbs in *ως* may probably be considered as the Dat. *Plur.*; as, σοφῶς for σοφοῖς.

3. Some derivative adverbs are formed by adding an adverbial affix to nouns or verbs; as, βοτρυδὸν cluster like, συλλήβδην collectively.

4. A number of *pronominal* particles may be used as adverbs or conjunctions. § 39. *obs.* 3. *b.*

5. Some adverbs seem to be *primitives*, or not derived from any other words; as,

ἀν back, again.

γὰρ at least.

ὅθι indeed, whence δῆθεν, δῆτα.

ἦ certainly.

μήν indeed.

μῶν whether?

νῦν now.

ναὶ yes, οὐ, μὴ, no.

6. Adverbs not derived from adjectives denote especially, *quantity, time, place, affirmation, negation, &c.*

(b) *The Comparison of Adverbs.*

1. Adverbs derived from adjectives generally take, for the Comparative, a neut. *Sing.* ἄμεινον, σοφώτερον,

„ Superlative, a neut. *Plur.* ἄριστα, σοφώτατα.

*Obs.* 1. A few *not* derived from adjectives are thus formed; as,



ἀγχι near, ἄσσον, ἀγχιστα. | (ἤκα Ion.) slightly, ἡσσον, ἡκιστα.  
 μάλα very, μᾶλλον, μάλιστα. | πέρα beyond, περαιτέρων, ὀ -ω.

*Obs.* 2. Adverbs are sometimes formed in *ω*s from the comparative or superlative adjective ; as, μείζων greater, μειζόνως; συντομώτατος shortest, συντομωτάτως ; but the superlative in this form is more rare than the comparative.

2. Other adverbs have the Comp. and Superl. in *ω* ; as, ἄνω upwards, ἀνωτέρω, -τάτῳ | ἕκας afar, ἐκαστέρω, -τάτῳ.

### § 102. CONJUNCTIONS.

1. Conjunctions connect words or sentences, and mark the nature of their connection.

2. Hence conjunctions are  
*copulative*, connecting objects to be considered conjointly ; as, καί, τὲ, and ; τὲ—καί, both—and.

*disjunctive*, connecting objects to be considered separately ; as, ἢ, ἥτοι, either.

*comparative*, expressing a comparison ; as, ἢ than, ὥς as, ὥσει as if.

*conditional*, expressing a condition ; as, εἰ, ἐάν, ἥν, if.

*intentional*, expressing a purpose ; as, ὥς, ἵνα, that.

*temporal*, expressing time ; as, ἐπεὶ, ὅτε, ὅταν, when.

*adversative*, expressing opposition ; as ἀλλὰ, αὐτὰρ, but ; μὲν—δὲ indeed—but.

*Obs.* Sometimes μὲν—δὲ imply *distinction* only, and not *opposition* ; hence δὲ may sometimes be rendered 'and' : μὲν always implies that something is to follow, and δὲ that something has preceded. Thus μὲν, δὲ, are connected with the first and second numeral. § 34. *obs.* 1.

*admissive*, expressing a concession ; as, καίπερ although.

*illative*, expressing an inference ; as, οὖν, therefore.

*causal*, expressing a cause or reason ; as, γὰρ for.

*restrictive*, qualifying something previously said ; as, καίτοι and yet, ὅμως nevertheless.

*interrogative*, expressing an interrogation ; as, ἤ.

### § 103. PREPOSITIONS.

1. Prepositions are placed before substantives to mark their relation to other nouns or verbs.



2. There are *eighteen* regular prepositions,

ἀμφὶ about,	ἐκ, ἐξ, out of,	περὶ around,
ἀνὰ up,	ἐν in,	πρὸ before,
ἀντὶ against,	ἐπὶ upon, to,	πρὸς to,
ἀπὸ from,	κατὰ with regard to,	σὺν with,
διὰ through,	μετὰ with, after,	ὑπὲρ above,
εἰς to, into,	παρὰ by the side of,	ὑπὸ under.

*Obs.* The regular prepositions may all form compounds *by being prefixed to verbs*, and are thus distinguished from some *adverbs* which govern cases ; as, *ἀνευ* without, *ἐνεκα* for the sake of.

### § 104. INTERJECTIONS.

Interjections express a sudden emotion ; as,

Joy, ἰω, εὖοι !	Grief, αἶ, αἶ, alas ! οὐαὶ woe !
Praise, εὖ well !	Surprise, ἄ ah ! ὦ πόποι.

Interjections are sometimes called *Adverbs*.

### § 105. INSEPARABLE PARTICLES.

Some particles are only found in compound words.

1. 'Α, ἀν, ἀνα *less usual*, 'negation,' [from ἀνευ without]; the ν is generally retained before vowels ; as, ἀ-θάνατος immortal, [without death]; ἀν-αγνός impure ; ἀνα-πενθής without grief.

*Obs.* 1. This particle sometimes has the form of νη, the initial α being dropped ; as, νηπενθής or αναπενθής ; νήνεμος or ἀνήνεμος, calm, [ἀνευ-άνεμος without wind].

*Obs.* 2. Sometimes α expresses *Union*, as if from ἄμα ; as, ἄ-λοχος wife, [from ἄμα-λέχος].

*Obs.* 3. Sometimes α is merely *euphonic*, without affecting the meaning ; as, ἄ-πεδος level, [from ἀ-πέδον plain] ; ἄ-βληχρὸς weak, [from ἀ-μαλακὸς soft] ; Comp. λίπα ointment, ἀλείφω anoint ; and in English *stablish* and *establish*.

*Obs.* 4. Sometimes α is called *intensive*, but this meaning is better referred to one of the preceding ; as, ἄξυλος ὕλη, (*Il.* λ. 155.). very woody, i.e. from which timber, ξύλον, has never been cut, *incædua silva* ; or else ἄξυλος without timber, i.e. a jungle with brushwood only : ἄπτερος swift, [from α euphonic, and πτέρον wing].

2. Δυσ badly, with difficulty ; as, δύσ-βατος difficult to be passed, δυσ-ωδὴς unsavoury.

3. Some poetical particles with *intensive* force ; as, ἄρι ; as, ἄρί-δηλος very clear. δα ; as, δά-σκιος very shady. ἔρι ; ,, ἐρί-βρομος very loud. ζα ; ,, ζά-κοτος very angry.



## CLASSES OF WORDS.

As in Latin, *substantives*, *adjectives*, *pronouns*, *verbs*, and *particles*, may be classed according to their several *affixes*, each affix being connected with a particular meaning.

§ 106. *Classes of Substantives.*

## (a) Persons.

## 1. A male agent or doer.

-της ; as, κρι-της judge, πολί-της citizen.

-τήρ ; ,, σω-τήρ saviour, δο-τήρ giver.

-τωρ ; ,, ῥή-τωρ orator, ἡγή-τωρ leader.

these terminations mostly follow a *vowel* ; and σ is sometimes inserted ; as, ἀκού-σ-της hearer.

-εὺς ; ,, γραφ-εὺς writer, βασιλ-εὺς king.

this termination mostly follows a *consonant*.

Obs. 1. The affix *της* seems to have been originally *ήτης*, a form retained in some dialects ; as, πολί<sup>ή</sup>της Ion. for πολί-της.

Obs. 2. Some of these words have lost their literal meaning as *agents* ; as, κρη-τήρ a bowl, i. e. a mixer.

Obs. 3. Some agents end in *as*, *ης*, *ος*, but mostly in compound words ; as, ὀρνιθοθήρ-as bird-catcher, τριηράρχ-ης captain of a trireme, ζώγραφ-os painter.

## 2. A female agent.

-τις, -τρίς, -τρία ; as, πολί-τις female citizen, ὀρχησ-τρίς dancer, κιθαρισ-τρία harper.

formed from masculines in *της* ; the affixes *τρίς*, *τρία* being used after a *consonant*.

-τειρα ; as, σώ-τειρα a female preserver.

formed from masculines in *τήρ* and *τωρ*.

-ις, -ειᾶ, -ισσᾶ ; as, βασιλ-ις, βασίλ-εια, βασίλ-ισσα, queen.

formed from masculines in *εὺς*.

Obs. To the above classes belong the *semi-adjective* forms in *ίτης*, *ίτις* ; as, μακαρ-ίτης, μακαρ-ίτις, sainted, (i. e. admitted among the blessed ones, *μάκαρες*) ; and names of settlers in countries in *ωτης*, *ωτις* ; as, Σικελι-ώτης, Σικελι-ώτις, Sicilian-Greek.

## (b) Things.

## 1. The thing done or passive object.

-μα ; as, πᾶγ-μα deed, σπέρ-μα seed, (the thing sown).

after a *short vowel* σ is mostly inserted ; as, δέ-σμα bond ; and sometimes where the vowel is long ; as, σεῖ-σμα shock.

Sometimes θ is inserted ; as, δσ-θμα panting, (from [ἀδ(ω)].).



*Obs.* 1. These words may be compared with the *Perfect passive*, both in form and meaning; but they have no necessary connection with verbs.

*Obs.* 2. A number of nouns add *os, on*, to the Root, many of which might come in this class;  $\epsilon$  of the verb then mostly becomes *o*; as, λέγω, λόγ-*os* word.

2. The thing which *exhibits the action* of the root, whether actively or passively.

-μη; as, μνη-μη memory, (that which remembers).

γραμ-μη line, (that which has been written).

inserts  $\sigma$ , and sometimes  $\theta$ ,  $\tau$ , like the preceding; as, δε-σμη bond, στά-θμη goal, αὔ-τμη breath.

-η, -α; as, διδασ-η doctrine, (that which teaches or is taught.)

takes *o* for  $\epsilon$  in the root; as, τέμ-νω cut, τομ-ή.

*Obs.* These words seem often to express a mere *quality* or *feeling*; as, τι-μη honour, χαρ-ά joy.

3. The *instrument*, with which anything is done.

-ρον; as, πτέ-ρον wing, (ἵπταμαι fly.)

-ρά; as, ἔδ-ρα seat, (ἕζομαι sit).

a vowel often inserted; as, βλέφ-ᾶρον eye-lid.

-τρον; „ ἄρο-τρον plough, (ἄρώω plough).

-τρα; „ καλύπ-τρα veil, (καλύπτω hide).

after a vowel  $\sigma$  often inserted; as, κρεμά-στρα hook; and  $\theta$  for  $\tau$ ; as, κλει-θρον bar.

*Obs.* Nouns of this class may be considered as *adjectives*, with a substantive understood; hence they have other meanings besides the instrument; as, λύ-τρον ransom, (λύω release); ὀρχήσ-τρα place for dancing.

### (c) Places.

1. The *place where an agent acts*.

-ιον; as, διδασκάλ-ιον schoolroom, (διδάσκαλος).

-εῖον; „ κουρ-εῖον barber's shop, (κουρεύς).

-τηριον; „ δικασ-τήριον court of justice, (δικάστης).

sometimes no agent is implied, but the affix has the same meaning as the following one; as, γυναικ-εῖον=γυναικ-ών.

2. The *place appropriated to any object*.

-ών; as, γυναικ-ών women's apartment, κριν-ών lily-bed.

-ωνία; „ ῥοδ-ωνία rose-bed.

*Obs.* Both the above classes seem to be really *Adjectives*.

### (d) Abstract words.

1. An *action*, the *act of doing*.

-σις; as, ποίη-σις a making, τάξις [ταγ-σις], an arranging.



-σία ; as θυ-σία a sacrificing.

formed like the Future of verbs, though not necessarily connected with any verb. Sometimes the quantity differs from the Future ; as, θήσω, θέσις.

-μυς ; ,, ὀδυρ-μυς a lamenting.

after a vowel σ is generally inserted : as, δε-σμυς band.

Yet in the older language σ was omitted ; as, δεμυς fear ; and θ, τ, χ, σθ, are sometimes inserted instead ; as, ὄρχη-μυς dancing, νηυ-τμυς without breathing, αὐ-χμυς drought, ἰ-σθμυς, isthmus, (from εἶμι go).

Obs. By an easy transition these words, especially in μυς, signified sometimes the effect of an action, or the thing done.

## 2. A quality (formed from adjectives).

-ια ; as, σοφ-ία wisdom, (σοφός) ; ἀλήθε-ια truth, (ἀληθής).

-οσύνη ; ,, δικαιο-οσύνη justice, (δίκαιος).

sometimes with ω, when the penult. of the adjective is short ;

ἀγᾶθς good, ἀγαθ-ωσύνη.

-της ; as, σεμνό-της dignity, (σεμνός) ; παχύ-της thickness, (παχύς).

Obs. Nouns in ια not formed from adjectives have often a concrete meaning, or denote an act ; as, εὐλογ-ία a blessing.

## 3. A state (not formed from adjectives).

-εία ; as, δουλ-εία slavery.

generally with a corresponding verb in εὔω ; as, δουλεία, δουλεύω.

### (e) Patronymics.

A *Patronymic* is a name formed from the name of a father or ancestor—mostly used in *poetry*.

#### 1. Masculine Patronymics end in

-ίδης ; as, Κρόνος Saturn, Κρον-ίδης ; Πηλεΐς, [Πηλε-ίδης], Πηλείδης.

-ᾶδης ; ,, Ἰππότης, Ἰπποτ-ᾶδης ; Ἥλιος, Ἡλι-ᾶδης.

used only for Dec. 1. and nouns in ιος.

-ιάδης ; ,, Ἄβας, Ἄβαντ-ος, Ἄβαντ-ιάδης.

used for nouns which have a long syllable before the termination.

Obs. The affix ιαδης is suited for Heroic verse, while in Iambic metre ιδης is preferred ; thus, from Ἄβας, Ἄβαντιάδης *Ep.* Ἄβαντιδης *Iamb.*

(i). *Ionic* or *Epic* form.

(ii). *Æolic* form.

-ίων ; as, Κρόνος, Κρον-ίων, (ἱ or ι).

-ιος ; as, Ἴππας, Ἴππᾶδ-ιος.

(iii). Irregular formations.

Ἀκρισίος, Ἀκρισιωνιάδης.

Ἰάπετος, Ἰαπετιονίδης.

Δευκαλίων, Δευκαλίδης.

Λάμπος, Λαμπετιδης.



2. *Feminine* Patronymics end in

-ίς ; as, Νηρεὺς, Νηρε-ίς or Νηρη-ίς.

-ιάς ; ,, Λάτω Latona, Λατω-ιάς ; or without ι, Βορε-άς daughter of Boreas.

-ίνη ; ,, Ἀδραστος, Ἀδραστ-ίνη ; Νηρεὺς, [Νηρε-ίνη], Νηρείνη.

-ωνη ; ,, Ἀκρισίος, Ἀκρισι-ώνη ; Ἡλεκτρώων, Ἡλεκτρυ-ώνη.

with ι or υ in the penultima of the primitive.

## 3. The names of the young of animals form a kind of patronymic, and end in

-ιδεὺς ; as, λύκος wolf, λυκ-ιδεὺς young wolf.

## (f) Diminutives.

*Diminutives* besides denoting *smallness in size*, express either *affection* or *contempt*.

Diminutives are either *neuter*, or take the gender of the primitive.

1. *Neuter* diminutives end in

-ιον ; as, σῶμα body, σωμάτ-ιον ; θύρᾱ door, θύρ-ιον.

sometimes δ is put for τ ; as, κρέας, -ατος, flesh, κρεάδ-ιον.

These diminutives take an additional syllable ιδ ; as,

-ίδιον ; as, μεῖραξ youth, μειρακ-ίδιον ; γῆ earth, γῆδιον.

the first ι is sometimes lost ; as, γῆδιον, ἰχθύδιον.

The following terminations are also found :

-άριον ; as, ἄνθρωπος man, ἀνθρωπ-άριον.

-άσιον ; ,, κόρη girl, κορ-άσιον.

-ύδριον ; ,, σκῆνη tent, σκην-ύδριον.

-ύλλιον ; ,, μεῖραξ youth, μειρακ-ύλλιον.

-ύφιον ; ,, ζῶον animal, ζω-ύφιον.

2. *Masculine* diminutives end in

-ίσκος ; as, νεανίας youth, νεαν-ίσκος ; παῖς boy, παιδ-ίσκος.

also a *Doric* form in-ύλος ; as, ἔρως love, ἐρώτ-υλος : so in Latin, *ulus*.3. *Feminine* diminutives end in

-ίσκη ; as, παῖς girl, παιδ-ίσκη.

-ίς ; ,, κρήνη fountain, κρην-ίς.

-ίχνη ; ,, πόλις city, πολ-ίχνη.

*Obs.* 1. A second class of diminutives is formed from diminutives ; as, πόλις, πολίχνη, πολίχνιον ; κοτύλη cup, κοτυλίσκη, κοτυλίσκιον.

*Obs.* 2. As languages grow older, diminutives often lose their *diminutive* force, and take the place of the *old nouns*, which then become unusual or poetical ; thus, (even in the 5th Cent. B.C.), Attic writers used



θήριον for θήρ.      νεανίσκος for νεανίας.  
 μενιράκιον „ μενιράξ.      παῖδιον „ παῖς child.

(g) Amplificatives.

*Amplificatives* denote largeness, excess, or accumulation.

-ων ; as, χεῖλος lip, χεῖλ-ων thick-lipped ; θρασὺς bold, θράσ-ων bully.  
 -ας ; „ λίθος stone, λιθ-ας shower of stones.

§ 107. *Classes of Adjectives.*

(a) Verbal Adjectives.

1. *Doing an act, or being in a state.*

-ης ; as, ἐκλιπ-ής failing.  
 -ων ; „ ἐκ-ών willing.  
 -μων ; „ νοτή-μων intelligent.  
 all active *participles* are of this class.

2. *Addicted to, or having a nature or disposition.*

-λδς ; as, δει-λδς cowardly, (from δέος).  
 with various connecting vowels ; as, εἶκ-ελος like, αἰσχυντ-ηλδς bashful, ὀργ-ίλος irascible, ψευδ-ωλδς deceitful.  
 -αλέος ; „ θαρσ-αλέος courageous.  
 -όλης m. „ ολῖς f. ; as, μαν-όλης, μαν-ολῖς mad.

3. *That which (i) has been done, (ii) can be done.*

-τδς ; as, (i) ποιη-τδς made, (ii) ὁρά-τδς visible.  
 the first meaning corresponds with the *Perf. part. pass.* (Comp. the Latin *ama-tus, crini-tus*) ; the second with the Latin verbal in *bilis* ; as, ὁρατδς *visibilis*.  
 -νδς ; „ δει-νδς terrible, (what has been or can be feared).  
 also with a connecting α, and apparently an active sense ; as, πιθ-ανδς persuasive.

4. *That which must or ought to be done.*

-τέος ; as, ποιη-τέος must be made (in Latin *-endus*).  
 verbals in τδς and τέος sometimes take σ after a vowel ; as, χρᾶσμαι use, χρη-στδς, χρη-στέος. Sometimes a final vowel in the root remains short ; as, αἰρέω take, αἰρε-τδς, αἰρε-τέος.

5. *Able to do or be done—(fitness for an action).*

-ίμος ; as, μάχ-ιμος warlike, (fitted for fighting).  
 πότ-ιμος drinkable, (fitted for being drunk).  
 sometimes only possessive in meaning ; as, ἄλ-ιμος briny, or lengthened κυδ-άλιμος glorious.



-σίμος; as, φύξιμος, [φυγ-σίμος], able to flee; βρώ-σίμος eatable.

N.B. The above are called *verbal* adjectives from the nature of their signification, and not because they are derived from verbs, which some of them evidently are not.

## (b) Derived from or connected with substantives.

### 1. Of or belonging to—(possessives).

- ιος; as, σωτήρ-ιος preservatory, οὐράν-ιος heavenly.  
 when the substantive ends in [α.], the termination sometimes becomes (ά-ιος) αῖος; as, ἀγέλη herd, ἀγελαῖος; but θάλασσα sea, θαλάσσιος. Also αῖος in other words; as, δειλὸς coward, δειλαῖος.  
 -εῖος; „ ἀνθρώπ-εῖος human.  
 -ήσιος; „ ἱκετ-ήσιος supplicatory.  
 -ρος; „ πικ-ρὸς bitter, ἄκ-ρος extreme, (mostly oxyton.)  
 often with connecting vowel; as, βλαβ-ερὸς hurtful.  
 -ῖνος; „ ἀνθρώπ-ῖνος human.  
 the affix -ινος (oxyton) is used with words of time; as, χθεσ-ῖνος yesterday; also meaning *fulness* or *abundance*; as, ὄρε-ῖνος, ὄρεινός mountainous.

### 2. Of or belonging to a Place, (Names of Nations).

#### (i) Primitive Names.

	(masculine)	(feminine)	(country)
-ης, [α.]; as, Σκύθης Scythian,		Σκυθίς,	Σκυθία.
-ος, [ο.]; „ Σικελὸς Sicilian,		-η, ον, adj.	Σικελία.
-υς, [υ.]; „ Λίβυς Libyan,		Λίβυσσα,	Λιβύα.
-ως, [ω.]; „ Τρῶς Trojan,		Τρωάς;	Τροία.
-εὺς, [εῖ.]; „ Φωκεὺς Phocian,		Φωκίς,	Φωκίς.
-ψ, [π.β.]; „ Αἰθιοψ. Æthiopian,		Αἰθιοπίς,	Αἰθιοπία.
-ξ, [κ.γ.]; „ Κίλιξ Cilician,		Κίλισσα,	Κιλικία.
-ης, [ητ.]; „ Κρής Cretan,		Κρήσσα,	Κρήτη.
	Μάγνης Magnesian,	Μαγνητίς,	Μαγνησία.
-ας, [αδ.]; „ Ἄρκας Arcadian,		as the mas.	Ἀρκαδία.
-αν, [αν.]; „ Ἀκαρναν Acarnanian,		Ἀκαρνανίς,	Ἀκαρνανία.
-ην, [ην.]; „ Ἕλλην Greek,		Ἑλληνίς,	Ἑλλάς, -αδος.
-ων, [ων.]; „ Λάκων Laconian,		Λακωνίς, -αινα,	Λακωνία.

Obs. 1. Κάρι, Κάρις, Carian is the only word of its kind. Αἰτωλὸς Ætolian makes fem. Αἰτωλίς.

Obs. 2. Primitive names of nations are not derived from the name of the country, but the name of the country is generally derived from them, and is in reality an Adjective; as, Σκυθία, i. e. γῆ, the land of the Σκύθαι.

Obs. 3. Primitive names of nations are more like substantives than



adjectives, except those in *-os*, *-η*, *-ον*; and they have almost all a distinct form for the feminine.

## (ii) *Derivative names.*

-ιος ;	as, Σάμιος, -α, -ον, Samian,	from Σαμος.
-ήσιος ;	,, 'Ιθακήσιος Ithacan,	,, 'Ιθάκη.
	(when pure) Φλι-ᾶσιος Phlian,	,, Φλιοῦς.
-κός ;	,, 'Αχαικός Achæan,	,, 'Αχαία.
ηνός ;	,, 'Αβυδηνός of Abydos,	,, 'Αβυδός.
	(when pure) Σαρδι-ᾶνός Sardian,	,, Σάρδεϊς.
-ίνος ;	,, Ταραντίνος Tarentine,	,, Τάρας.
-ήτης ;	,, Αἰγινήτης Æginetan,	,, Αἰγίνη.
	(when pure) τεγε-ᾶτης Tegean,	,, Τεγέα.
-ίτης ;	,, Συβαρίτης Sybarite,	,, Σύβαρις.
-ώτης ;	,, Σικελιώτης Sicilian,	,, Σικελία.

*Obs.* Derivative names mostly denote the inhabitants of particular *Towns*, or people who were not the original inhabitants of the land; hence they are formed from the name of the town or country; as, Σικελῶι original inhabitants, (*Siceli*),—hence Σικελία the land of the *Siceli*, (*Sicily*),—hence Σικελιώται Greek settlers in Sicily.

## 3. *Fitness, having a nature suited to a thing.*

-ικός ; as, ἀνδρ-ικός manly, ἡγεμον-ικός fit to command. Comp. the Latin *icus*; as, *amicus*, *lyricus*.

## 4. *The material or origin of a thing.*

-εος ; as, ἀργύρ-εος made of silver.

feminines are used as substantives to denote the skin of an animal; as, λεοντή a lion's skin.

-ίνος ; ,, ξύλ-ινος wooden. Comp. the Latin *inus*; as, *cedrinus*, and English *en*; as, 'wooden'.

the words are *proparoxyton*, see above b.1.

## 5. *Fulness.*

-ηεις, -οεις ; as, πετρ-ήεις rocky, ἀνεμ-οεις windy.

comp. the Latin *osus*; as, *ventosus*.

## 6. *Likeness.*

-ειδής ; as, ἰο-ειδής violet-like, (ἴον).

-ώδης ; ,, σφηκ-ώδης wasp-like, (σφήξ).

sometimes *fulness*; as, βουνο-ειδής full of hills, θηρι-ώδης full of beasts.

## 7. *Comparative and superlative forms.*

These forms are not confined to the regular formation of adjectives; but are found also in other words, still retaining their original



force—the comparison of something—(a) with *one other* thing,—or (b) with *many other* things.

-τερος ; as, ἐκά-τερος either, i. e. one of *two* things taken separately, (from ἐκάς apart, in Latin *secus*).

ὑσ-τερος later, i. e. below or after *one other* thing, (from ὑπό.).

-τατος ; ,, ὕσ-τατος last, i. e. below or after *many other* things.

-στος ; ,, ἕκα-στος each, i. e. one of *many* taken separately.

So in many numerals ; as, δεύ-τερος second (of *two*). And πρῶτος, τρίτος, τρί-τατος *Epic*, may be considered forms of the superlative, first, third, (of *many*.)

### § 108. *Classes of Pronouns.*

(a) Interrogatives, demonstratives, and relatives, have some terminations with peculiar meanings.

#### 1. *Quality or size.*

-όσος ; as, πόσος how great, τόσος so great, ὅσος as great.

#### 2. *Quantity or kind.*

-οῖος ; as, ποῖος of what kind, τοῖος of such a kind.

not confined to pronouns ; as, παντ-οῖος of all kinds.

#### 3. *Age or size.*

-ηλικος ; as, ηλικος of what age, ηλικος of such an age.

#### 4. *Country.*

-οδαπός ; as, ποδαπός of what country ;

only interrogatives (direct or indirect) in pronouns ; but found in other words ; as, αλλοδαπός of another country.

*Obs.* For these correlatives see § 39. *obs.* 3.

#### (b) Possessives.

-ος ; as, ἐμ-ός mine, σός thine.

-τερος ; ,, ἡμέ-τερος ours, σφωί-τερος your, (of *two*).

this τερος seems to have no connection in meaning with the comparative form ; but corresponds with the Latin *noster*, *vester*.

### § 109. *Classes of Verbs.*

#### (a) Verbs derived from *Nouns*.

##### 1. To *be* or *do* what the noun denotes

-άω ; as, τιμ-άω honour, (τιμή) ; mostly from nouns in α or η.

-έω ; ,, φιλ-έω love, (φίλος) ; mostly from nouns in ος, or ης (-εος).



-εύω; as, δουλ-εύω serve, (δούλος);  
seems to differ a little from αω, εω, and sometimes to mean  
‘to act the part of’.

-ώσσω; „ δνειρ-ώσσω dream, (δνειρον); not a common termination.

Obs. 1. A great number of compound verbs end in εω; because mostly derived from nouns in ης or ος; as, εύσεβης, εύσεβέω; σύμμαχος, συμμαχέω.

Obs. 2. Some verbs have lost ε, by euphonic changes. § 56.2.obs.1.a.

## 2. To make or cause what the noun denotes.

-όω; as, δηλ-όω make plain, (δηλος); mostly from nouns in ος.

-αίνω; „ λευκ-αίνω whiten, (λευκός);  
some are neuter; as, χαλεπ-αίνω am angry, (χαλεπός).

-ύνω; „ ήδ-ύνω sweeten, (ήδύς); mostly from Adjectives in υς.  
verbs in αίνω, ύνω, are mostly derived from adjectives not substantives, and signify to impart the quality which the adj. denotes.

## 3. To imitate.

-άζω; as, Δωρι-άζω imitate Dorians; (especially in speaking.).

-ίζω; „ άλωπεκ-ίζω imitate a fox; hence to ‘favour’ or ‘side with’;  
as, Μηδ-ίζω favour the Medes.

Obs. Verbs in άζω, ίζω, mean also to make or cause; as, νε-άζω make new, καθαρ-ίζω cleanse: also other meanings; as, θερ-ίζω reap, (θέρος summer).

## (b) Verbs derived from other Verbs.

### 1. Frequentatives.

-άζω; as, ριπτ-άζω toss about, (ρίπτω).

-ίζω; „ αйт-ίζω beg, (αίτέω).

-ύζω; „ έрк-ύζω crawl, (έρπω).

Obs. The frequentative force is not always strongly marked.

### 2. Inceptives.

-σκω; as, ήβά-σκω grow to youth, (ήβάω am young).

with a consonant, or final ε, ίσχω is used; as, στερέ-ω deprive,  
στερ-ίσχω.

Obs. Verbs in σκω are not always inceptive. (See § 84).

### 3. Desideratives.

-σειώ; as, γελα-σειώ desire to laugh, (γελάω).

formed from the Future of the Primitive.

-ιδώ; „ κλαυσ-ιδώ long to weep, (κλαίω, κλαύσω).

sometimes formed from nouns, without the future-like form;  
as, θανατ-ιδώ, from θάνατος death.



§ 110. *Classes of Particles.*

## (a) Adverbs denoting the qualities of Adjectives.

-ως; as, καλ-ὤς beautifully, (καλός); ἀληθ-ὤς truly, (ἀληθής).

*Obs.* The *s* of *ως* is dropped before a vowel in οὕτως, οὕτω; and is always omitted in comparative and superlative adverbs in *ω*; as, ἐκαστέρω, ἐκαστάτω.

## (b) Adverbs not denoting the qualities of Adj.

1. Expressing the *action of the corresponding verb.*

-δην; as, συλλήβ-δην taking all together, -‘collectively’.

or with a connecting *α*; as, σκορ-άδην scatteringly.

-ίνδην; „ ἀριστ-ίνδην excellently. (an unusual form).

2. *Like* what the noun denotes; (mostly from nouns).

-δόν; as, βοτρυ-δόν in bunches like grapes.

or with a connecting vowel; as, κυν-ηδόν like a dog. Some represent the action of verbs like those in *δην*; as, ἀναφαν-δόν openly.

-ιστί; „ Ἑλλην-ιστί in the Greek fashion, ἀνδρ-ιστί like a man.

used especially with the names of nations; and often referring to their *language*; as, Ῥωμα-ιστί in latin.

3. *Number*; so many times.

-άκις; as, πεντ-άκις five times, πολλ-άκις often.

4. The names of *Games*.

-ίνδα; as, ὀστρακ-ίνδα a game with shells. (*Jul. Pol.* ix. 7.)

(c) Adverbs taken from the *cases of nouns.*1. The adverbs of *Place*. (*See* § 11.ii.)

Gen. -θεν, *from* a place; as, οἶκο-θεν from home.

Dat. -θι, -σι *Plur.* *at* a place; as, αὐτό-θι there, Ἀθήνῃ-σι at Athens; (sometimes without the *ι subscript*.)

Acc. -δε, -σε, *to* a place; as, οἶκον-δε homeward, ὕψο-σε upward.

2. Other forms of cases, especially *Dat.* and *Acc.*

Dat.; as, ἕκατι for the sake of, πανδημί in a body.

adverbs like πανδημί are sometimes written with *ει*, but *ι* seems to be more correct, when they come from adjectives in *ος*, being contracted from *οι* the old form of the Dative. (*See Blomf. Gloss. Æsch. Prom.* 216.)

Acc.; as, ἅμα together, ἕνεκα for the sake of; as well as more evident cases, such as ἀρχήν, χάριν.

(d) Pronominal Particles. (*See* § 39. *obs.* 3.)



## (e) Compound Particles.

δὲ [conjunction] ;	as, οὐδὲ nor.	πὺ anywhere ;	as, εἶπου.
εἰ if,	„ ὥσει.	πῶ at any time,	„ οὐπω.
ἔτι yet, still,	„ οὐκέτι.	πῶς any how,	„ μήπως.
οὐν soever,	„ ὅπως οὐν.	τὲ [conjunction],	„ ὥστε.
πὲρ very,	„ ὥσπερ.	τοὶ certainly,	„ καίτοι.
ποτὲ at any time,	„ οὔποτε.		

*Obs. 1.* Some of the particles are also found with pronouns ; as, *οστισοῦν*.

*Obs. 2.* Many other combinations may be made, though they are often written separately ; as, *καιγαροῦν* or *καὶ γὰρ οὐν*.

## § 111. COMPOUND WORDS.

1. The Greek language abounds in compound words, and affords facilities for their composition to almost any extent, of which many ludicrous instances occur in Aristophanes.

2. Compounds are either *parathetic* or *synthetic*. (See Latin Gram.)

*Obs. 1.* In *parathetic* compounds the words are often separated without altering the meaning. Hence too verbs compounded with a preposition take the augment in the middle.

*Obs. 2.* In *synthetic* compounds the latter word often takes a form which it cannot have out of composition ; as, *ποιέω, λογο-ποιός*. This is seldom the case in a *parathetic* compound.

3. The euphonic or other changes which take place in compounds are found principally in the first word, which may be a *Noun*, *Verb*, or *Particle*.

(a) In *parathetic* compounds—the first word is a *noun* or *particle*, (never a *verb*).

1. The first word a *Noun*.

Generally some case of a substantive, depending on the latter word ;

Gen. as, Ἡλιοῦ-πολις Sun's-city, Κυνόσ-σημα Dog's-tomb.

Dat. „ χρόνῳ-κλυτὸς time-honoured, δορί-μαργος, spear-mad.

Acc. „ ὄνομα-κλυτὸς name-honoured, ποδα-νιπτήρ foot-washer ; words of this kind more resemble *synthetic* compounds.



*Obs.* 1. Some words appear in an *intermediate* state between *parathetic* and *synthetic* compounds ; the first word being slightly altered, though still shewing signs of its case ; as,

Gen. βόσ-πορος for βοοσ-πορος		Dat. ὄδοι-πόρος for ὀδω-πορος.
λυκόσ-ουρα „ λυκοσ[σ]-ουρα		θεο-εἰκελος „ θεω-εικελος.

*Obs.* 2. In a few compounds both words are declined throughout ; as, ὄσ-τις, ἥ-τις, ὅ-τι.

## 2. The first word a *Particle*.

Particles ending in a *consonant* remain unaltered, except by Euphony ; as, σὺν, σύμ-μαχος ally : but particles ending in a *vowel* lose it before an initial vowel in the second word ; as, παρὰ, παρ-ακούω disregard.

*Obs.* 1. The prepositions περὶ and πρὸ do not lose their vowels, (except περὶ sometimes in Pindar, and in the *Æolic* dialect ; as, περι-έχω enclose, προ-ιδὼν foreseeing ; but περ-άπτων (*Pind. Pyth.* iii.94), περ-ίαχε (*Hes. Theog.* 678). Yet πρὸ is often contracted with a following ε or ο ; as, προ-έχω, προύχω, excel ; προ-οπτος, προῦπτος, foreseen.

*Obs.* 2. Other particles retain their vowels, in *Epic*, when the latter word has lost a digamma or other consonant ; as, ἀγχι-αλος, ἀμφι-ετής, ἀντι-άνειρα, ἐκά-εργος, ἐπι-εἰκελος. Some remain even in *Attic* ; as, ἀγχι-αλος or αἰγί-αλος shore. ἀμφι-έννυμι, ἐπι-εικής, ἐπι-έννυμι, ἐπι-ορκέω.

*Obs.* 3. Some particles have two forms ; as, δὲ before a *vowel*, δι before a *consonant*, so τρὶς, τρι.

*Obs.* 4. Some particles make the compounds almost *synthetic* ; as, ὁμοῦ and γάμος, ὁμό-γαμος. (See above *a.obs.* 1.)

(*b*) In *synthetic* compounds—the first word is a *noun* or *verb*, (never properly a *particle*).

## 1. The first word a *Noun*.

Commonly ο is used as a *connecting vowel*, when the latter word begins with a consonant ; as, δικο-γραφία cause-writing. ἰχθυο-πώλης fish-monger.

The ο is omitted before a *vowel* ; as, νομ-άρχης district-ruler, παιδ-άγωγος boys-attendant.

*Obs.* 1. The ο is sometimes found before a vowel, where a consonant has been lost ; as, μνηο-ειδής.

Sometimes it is *contracted* with a following vowel ; as, κερουχίς, for κερο-εχίς.



*Obs.* 2. The *o* is often omitted before a consonant, when the crude-form of the noun ends in

ι ; as, *πολί-πορθος* | υ ; as, *πολύ-φαγος* | αυ ; as, *ναυ-μαχία*  
ου ; as, *βού-φορβος*.

So the consonants ν ; as, *μελάν-δρυν* ; ρ ; as, *πύρ-φορος*.

*Obs.* 3. Several other varieties are used for Euphony ; as,  
*ἀγορά-νομος*, *ἐλαφη-βόλος*, *χαλκί-οικος*, *ἀνδρεί-φόντης*.

Also *γεώ-λοφος*—for *γαό-λοφος* or *γή-λοφος*.

*παν-οὔργος*—for *παντό-εργος* or *παν-φεργος*.

*πολισσ-οὔχος*—as if from *πόλισσα* for *πόλις*.

## 2. The first word a *Verb*.

Generally taking the form of a *verbal noun*, with the connecting letters

ε ; as, *ἀρχέ-κακος* beginning evil, from *ἄρχω*, *κάκος* ;  
verbal in *η*, *ἀρχῇ* beginning.

σι ; as, *λυσί-πονος* loosing toil, from *λύω*, *πόνος* ;  
verbal in *σις*, *λύσις* loosing.

The connecting vowel is omitted before a *vowel* ; as,  
*φέρ-ασπις* shield-bearing, *ρίψ-ασπις* shield-casting.

*Obs.* 1. Sometimes ι or ο is the connecting letter ; as,  
*ἀρχι-θέωρος*, *λειπο-ταξία*.

*Obs.* 2. Some irregular poetic forms are found ; as, *ταμεσί-χρως*,  
*φερέσ-βιος*.

## (c) *The latter word.*

1. An initial ρ is doubled ; as, *ισόρροπος* equi-poised.

*Obs.* Other liquids are sometimes doubled ; as, *ἵππομ-μέδων*,  
(*Æsch. Sept.* 482). § 58.a.obs.1.

2. A short initial vowel is sometimes lengthened ; as,

<i>κατ-ήγορος</i> from <i>ἄγορεύω</i> .		<i>κατ-ηρεφῆς</i> from <i>ἐρέφω</i> .
<i>κύν-ᾱγος</i> „ <i>ἄγω</i> .		<i>παν-ωλῆς</i> „ <i>ὄλλυμι</i> .



## § 112. ROOTS.

1. For the meaning of a *Root* see the Latin Grammar.
2. Families of words may be thus arranged.

Root AK. point.

Derivations.

Primary	Secondary	Tertiary
'AK-ῆ needle,	{ 'AKό-νη whetstone, 'AKωκ-ῆ point.	'AKον-άω sharpen.
'AK-ις needle,	'AKιδ-ωτός pointed.	
'AK-άζω sharpen,	'AKαχ-μένος pointed.	
'AK-ίζω sharpen.		
'AK-μῆ point, or height,	{ 'AKμ-άζω flourish. 'AKμα-ιος vigorous.	
'AK-ρα point,	{ 'AKρ-ις pointed rock. 'AKρα-ιος at the point. 'AKρ-ιβῆς accurate,	{ 'AKριβ-ῶς accurately. 'AKριβε-ία accuracy. 'AKριβ-όω make accurate.
'AK-ρος extreme,	{ 'AKρ-ων extremity. 'AKρ-ως superficially. 'AKρό-της sharpness.	
'AK-ών dart,	{ 'AKόντ-ιον (dim.) 'AKοντ-ίζω dart,	{ 'AKόντι-σις darting. 'AKοντισ-τὺς art of darting. 'AKοντισ-τήρ darter.
'AK-ανθα thorn,	{ 'AKανθε-ὼν thicket. 'AKάνθ-ινος thorny. 'AKανθ-ίζω make thorny.	
AK-os remedy,	{ 'AKη-μα remedy. 'AKεσ-τήρ healer, 'AKέ-ομαι heal. 'AKε-σις healing, 'AKε-στὸς curable.	'AKεστήρ-ιος curative.  'AKέσ-ιμος sanative.



## § 113. RULES FOR ACCENTS.

1. The acute may be on the *last* syllable, the *penultima*, or the *antepenultima*; as, κριτής, οὕτως, ἄνθρωπος.

2. The circumflex may be on the *last*, or the *penultima*; as, αὐτοῦ, οὔτος.

3. Every syllable which has not an acute or circumflex is said to have the *grave tone*; but the grave accent is not marked, except where it stands for an acute.

4. Every final acute is marked as a grave, unless the word ends a sentence; except τίς the interrogative which always keeps its acute.

*Obs.* 1. Every word has an accent,—except

*Enclitics*, which throw back their accents, (*see below*).

*Atonics*, which are unaccented words; viz. the Article δ, ἡ, οἱ, αἱ; the Prepositions ἐν, ἐν, ἐκ; the Particles εἰ if, οὐ not, ὥς as, (but ὥς 'thus' is accented).

When any of these are emphatic, as at the end of a sentence, they take an acute; as, πῶς γὰρ οὐ.

*Obs.* 2. When a final accented syllable is cut off by apostrophe, declinable words throw back the accent, indeclinables lose it; as, δεῖν' ἔπαθον for δεινὰ, κατ' αὐτὸν for κατὰ.

*Obs.* 3. Words are called

*Oxyton*, when the acute is on the last syllable; as, ἐλπὶς.

*Paroxyton*, „ „ on the penultima; „ οὕτως.

*Proparoxyton*, „ „ on the antepenultima; „ φίλιος.

*Perispomenon*, „ the circumflex is on the last; „ αὐτοῦ.

*Properispomenon* „ on the penultima; „ οὔτος.

## General Rules.

Rule 1.—If the last syllable is *long*, an acute will be on the *penultima*; as, ἄνθρωπον.

*Obs.* *Attic* and *Ionic* cases in εως, εω, are *proparoxyton*; as, πόλεως, δεσπότew;—also compounds of γέλως; as, φιλόγελως; and of κέρας (in ως); as, εὐκέρως. In all these the ε was probably lost in pronunciation.

Rule 2.—If the last syllable is *short*, an acute will be on the *antepenultima*; as, ἄνθρωπος.

Rule 3.—If the last *vowel* is short, and the *penultima long by nature*, the penultima, if accented, will



be circumflexed; as, σῶμα, αὔλαξ (ἄκος), but κήρυξ (ῥκος).

**Rule 4.**—In contractions a circumflex is produced only by the union of an *acute* and *grave*; as, φιλέω, φιλω̄.

*Obs.* 1. Hence contracted syllables are not circumflexed, unless in the uncontracted state the former of the two syllables has an acute; as, φιλέω φιλω̄, ἐφίλειον ἐφίλουν, φιλεόμενος φιλούμενος.

*Obs.* 2. Exceptions are found in  
Paroxyton Adj. in ης Gen. Pl.; as, τριήρης, -ηρέων, ήρων, (not ῶν).  
Nouns in οος, οον *Dual*; as, νόος νοῦς, νόω νῶ, (not νῶ).

on the contrary the syllable is circumflexed in  
Proparoxytons in εος, εον; as, χρύσεος, οὖς; κάνεον, οὖν.

**Rule 5.**—The diphthongs αι and οι at the end of words are considered *short* in accenting; as, μοῦσαι, ἄνθρωποι.

*Obs.* Except in contracted syllables,—optative moods,—and a few adverbs; as, οἴκοι, ποῦ.

### Particular Rules.

The General Rules (1.2.) are often neglected by bringing the accent *nearer to the end* of the word,—never by moving it further back than the Rule.

#### (i.) Nouns.

##### (a) Nominative cases.

1. The accent on the Nom. of many nouns can be learned only by observation; as, δόλιγος, ἀγαθός.

*Obs.* 1. The acute is on the *last* syllable of nouns in—

η, verbals, (mostly);	as, βολή.	ικος;	as, νομικός.
ω or ις;	,, ἀκτίν.	λος, (mostly);	,, σιγηλός.
ων, months;	,, γαμηλιών.	μος;	,, δεσμός.
— places; § 106.c.2;	,, κρινών.	νος;	,, σεμνός,
δων, (mostly);	,, ἀηδών.	for ινος, υνος, see οδς.3.	
τηρ mas.;	,, ἀροτήρ.	ρος, (mostly);	,, νοσερός.
τρης fem.;	,, ὀρχηστρίς.	τος, verbals;	,, φευκτός.
as, ἄδος, (mostly);	,, στοιβάς.	οστος;	,, χιλιοστός.
as, patronymic;	,, Βορεάς.	υς, Adj. (mostly);	,, γλυκύς.
ις, ,,	,, Βρισηίς.	εὺς;	,, ἱππεύς.
ης, εος, (simple);	,, ἀληθής; also compounds with particles;		
ἀπερπής;	other compounds in αλγής, αχθής, ειδής, ουργής, πληθής;		
and verbal derivatives with penult. short;	as, ἰοβαφής.		



Also compounds from

ἄγων ; as, στρατηγός. αἰδώς ; as, τραγωδός. ποιῶ ; as, ὁδοποιός.  
 ἔργον, when mechanical ; as, ξιφουργός ; otherwise not ; as, πανούργος.  
 Also compounds in σφάξ, πλήξ, ρῶξ, τρώξ.

*Obs.* 2. The accent is on the *penult.*, with *last short*, in nouns in  
 εἰον, § 106.c.1. ; as, κουρεῖον. | αλεος, Adj. ; as, θαρσαλέος.  
 ισκος, (dim.) ; „ νεανίσκος. | τεος, verbals ; „ νικητέος.

Verbal compounds with the penultima short are paroxyton when  
*active*, but proparoxyton when *passive* in their meaning ; as, μητρο-  
 κτόνος killing a mother, μητρόκτονος killed by a mother.

*Obs.* 3. The accent is according to the Gen. Rules, in nouns in  
 α, fem. (mostly) ; as, φιλιᾶ, πότνια ; but ρᾶ is often oxyton ; as, φθορά.

α, neut. ;	as, ὄνομα.	σις, verbals ;	as, αἵτισις.
ιον ;	„ θήριον.	εις, Adj. ;	„ χαρίεις.
μων, Adj. ;	„ νοσημων.	ος, -eos, neut. ;	„ μέγεθος.
ξ, (mostly) ;	„ κόραξ.	ιος ;	„ φίλιος.
αρ ;	„ δέλεαρ.	ιμος ;	„ χρήσιμος.
ωρ, (mostly) ;	„ ὕδωρ.	ίνος, § 107.d.1. ;	„ σύκινος.
δης, patronym. ;	„ κρονίδης.	υνος ;	„ πίσυνος.
οτης, υτης ;	„ σεμνότης.	ψ ;	„ λαΐλαψ.

All comparatives and superlatives ; as, ἥδιον, σοφώτατος.

2. In adjectives and participles the accent of the  
*fem.* and *neut.* conforms to that of the *mas.* ; as,

ἡδύς, ἡδεῖα, ἡδύ. | θήλυς, θήλεια, θήλυ.  
 λεχθεῖς, λεχθεῖσα, λεχθέν. | ἐθέλων, ἐθέλουσα, ἐθέλον.

*Obs.* Except adjectives in ων ; as, ἀμείνων, ἄμεινον ; but in φρων,  
 as ταλαίφρων, ταλαίφρον.

paroxytons in ης ; as, αὐτάρκης, αὐταρκες ; but not ἡρης, ὥδης ; as,  
 ποδῆρης, -ῆρες ; μυθώδης, -ῶδες.

3. *Compound nouns*—Simple nouns, however ac-  
 cented, follow the Gen. Rules, when compounded ;  
 as, ὁδός, ἔξοδος.

*Obs.* Accented terminations, with particular meanings, are the  
 same in compound as in simple nouns ; for such words are com-  
 pound, only because formed from compound primitives ; as,  
 κριτής from κρίνω, ὑποκριτής from ὑποκρίνω, not ὑπὸ and κριτής ; νομοθε-  
 τικὸς from νομοθέτης, not νόμος and θετικὸς : when this is not the case  
 the Gen. Rule is observed ; as, ὀνειροκριτής from ὄνειρον and κριτής,  
 not ὀνειροκρίνω.

### (b) *Oblique Cases.*

1. In *parisyllabic* nouns—if the Nom. has an acute  
 on the *last*, the Gen. and Dat. in all numbers will be



circumflexed ; as, τιμῇ, τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς. The acute remains in the other cases ; as, τιμὴν, τιμὰ, τιμαὶ, τιμάς.

—if the Nom. has an acute on the penultima, it remains in all the cases ; as, λόγος, λόγου, λόγῳ.

*Obs.* 1. Oxytons in *ος*, (Dec. 4.), are not circumflexed in the Gen. *Sing.* ; as, νεὼς, G. νεῶ.

*Obs.* 2. The Gen. *Plur.* of Dec. 1. 2. is circumflexed on the *last*, whatever may be the accent of the Nom. ; as, ταμίας, -ιῶν, μοῦσα, -σῶν ; except ἀφύη, ἐτησίαι, χλούνης, χρήστης, which are paroxyton in Gen. *Plur.* So with the fem. of Adjectives and Participles ; as, ἡδεῖα, -ειῶν, τύπτουσα, -σῶν ; except when the Masculine ends in *ος* ; as, κοῦφος, κούφη, κούφῳ.

*Obs.* 3. The Gen. and Dat. of μία, ἔμφῳ, δύν, circumflex the *last* ; as, μιᾶς, μιᾷ, ἔμφοιν, δυοῖν.

2. In *imparisyllabic* nouns—if the Nom. has an acute on the *last*, it will be on the *penultima* of the other cases ; as, τριάς, τριάδος.

—if the Nom. has an acute on the *penultima*, it will be on the *antepenultima* of the other cases, when it can ; as, κόραξ, κόρακος, κοράκων.

3. In *monosyllables* (*imparisyllabic*) the Gen. and Dat. in all numbers have the accent on the *last* ; as, πούς, ποδός, ποδὶ, ποδοῖν, ποδῶν, ποσί. The other cases have the accent on the *penultima* ; as, πόδα, πόδε, πόδες, πόδας.

*Obs.* 1. Syncopated words are accented like monosyllables ; as, πατήρ, πατρός, πατρί ; μήτηρ, μητρός ; but Δημήτηρ, Δήμητρος. Also γυνή, γυναικός.

*Obs.* 2. Monosyllable participles follow the general rule ; as, θείς, θέντος. So τίς interrogative, τίνος, τίνι ; and some contracted nouns ; as, ἦρ, ἦρος, (ἔαρ) ; κῆρ, κῆρος, (κέαρ) ; λᾶς, λᾶος, (λάας). Also the Gen. *Dual* and *Plur.* of δᾶς, δμῶς, θῶς, [κρας] κρατός, οὖς, παῖς, σῆς, τρῶς, φῶς, φῶς ; as, παῖδων, παίδων. The Adj. πᾶς is accented on the *penultima* throughout the *Dual* and *Plur.* ; as, πάντοι, πάντων, πᾶσι.

*Obs.* 3. The words μήτηρ, θυγάτηρ, have the oblique cases paroxyton ; as, μητέρος, θυγατέρι ; and the Nom. Acc. Voc. of all numbers in θυγάτηρ throw back the accent, when syncopated ; as, θύγατρα, θύγαρες.

4. If the Nom. has an acute on the *antepenultima*, it



remains in other cases, when it can ; as, *ἄνθρωπος, ἀνθρώπου, ἄνθρωποι.*

5. The Vocative is accented like the Nom. ; as, *κριτῆς, κριτὰ ; λόγος, λόγε.*

*Obs.* 1. Vocatives in *ευ* and *οι* are circumflexed ; as, *βασιλεῦ, Λητοῖ.*

*Obs.* 2. Vocatives throw back the accent of the Nom., in Adj. in *ης* and *ων*, (except compounds of *φρην*) ; as, *ἄλθες, εὐδαιμον, ταλαῖφρον.*

in *ἀνρ, γαστήρ, δαήρ, πατήρ, σωτήρ, γυνή*, and *δημήτηρ, εἰνάτηρ, θυγάτηρ* ; as, *ἄνερ, θύγατερ.*

in *δεσπότης, δέσποτα* ; and the *Æolic* Nom. and Voc. *ἀκρόκητα, εὐρύσπα, μητίετα.*

### (c) *Pronouns.*

1. The pronouns *ἐγὼ, σὺ*, have an acute in the Nom. Dat. and Acc. *Sing.* ; as, *ἐγὼ, ἐμοί, ἐμέ ; σὺ, σοί, σέ.*

2. In the Gen. *Sing.*, and the whole *Plur.*, it becomes a circumflex ; as, *ἐμοῦ, ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς.*

3. In the *Dual*, the circumflex is thrown back ; as, *σφῶι.*

*Obs.* 1. When *γε* is affixed to *ἐγὼ* the accent is thrown back, except in the Gen. ; as, *ἐγωγε, ἐμοῦγε, ἐμοιγε.*

*Obs.* 2. The *Attic* demonstrative *ι* takes the acute ; as, *οὔτοσί.*

### (ii.) *Verbs.*

(a) Verbs adhere to the Gen. Rules, except as follows.

1. The accent is on the *penultima* in the—

Infinitive of the 1.Aor. Act. ; as, *φιλεῖν.*

„ all Perfects ; as, *τετυφέναι, τετύφθαι.*

„ 2.Aor. Mid. ; „ *τυπέσθαι.*

„ both Aor.s. Pass. ; as, *τυφθῆναι.*

„ Pres. Act. of Verbs in *μι* ; as, *τιθέναι.*

Participle of the Perf. Pass. ; as, *τετυμμένος.*

2. The acute is on the *last* in—

Participles of 2.Aor. Act. and all in *ως* or *εις* ; as, *τυπὼν, τετυφῶς, τιθείς.*

Some 2.Aor. Imperatives, *ἐλθέ, εἰπὲ, εὐρὲ ; Att. λαβέ, ιδέ.*



## 3. The circumflex is on the last in the—

Imperative of 2.Aor. Mid. ; as, *τυποῦ*.Subjunctive of both Aor.s Pass., and of Verbs in *μι* ; as, *τυφθῶ*, *τιθῇς* ; whence in *Dual* and *Plur.* *τυφθῆτον*, *-ώμεν*.Infinitive of 2.Aor. Act. ; as, *τυπεῖν*.(b) Compound verbs conform to the Gen. Rules ; as, *γράφε*, *ἀπόγραφε*.*Obs.* 1. The tenses which have a particular place for the accent, do not alter it in compounds, except that in the Imperative of 2.Aor. Mid. dissyllables become paroxyton ; as, *λαθοῦ*, *ἐπιλάθου*,—monosyllables do so only when the compound is a trisyllable ; as, *ἀπόθου*, *ἐνθοῦ*.*Obs.* 2. The accent on an augment is not moved ; as, *ἀνῆπτον*, *κατέσχον*.*Obs.* 3. Oxyton monosyllables become paroxyton ; as, *ἀπόδος*.(iii.) *Particles.*1. Prepositions have their accent on the *last* ; as, *ἀνά*.*Obs.* When a preposition is put after its case, or stands for a compound verb, the accent is thrown back ; as, *εἰρήνης πέρι* ; *ἄνα* for *ἀνέστη*.2. Adverbs in *ως* are accented like the Gen. *Plur.* of their adjectives ; as, *αἰσχρῶν*, *αἰσχρῶς*, *βραδέων*, *βραδέως*.(iv.) *Enclitics.*1. Enclitics *incline*, i. e. throw back their accent, to the last syllable of the preceding word marking it with an acute.2. Enclitics are—  
the indefinite *τις* in all its cases.  
the personal pronouns *μου*, *μοι*, *μέ* ; *σου*, *σοι*, *σέ* ; *οὔ*, *οἶ*, *ἐ*, *σφωέ*, *σφωίν*, *σφίσι*, (*σφέα*, *σφέων*, *σφίν*, *σφέας Ion.*), but not the contracted forms *σφεῖς*, *σφῶν*, *σφᾶς*.  
the indefinite adverbs *πῶς*, *πῶ*, *ποῦ*, *ποῖ*, *πῇ*, *ποθεν*, *ποτέ*.  
the particles *γέ*, *θὴν*, *κέ*, *νὺν*, *πὲρ*, *ρὰ*, *τὲ*, *τόλ*.



the present Indic. of εἰμὶ am, φημὶ say, except the 2nd Persons εἶ and φῆς.

*Obs.* The enclitic δε is used with demonstratives ; as, ὅδε, ἥδε, τόδε : and θε only with εἰ, αἰ ; as, εἴθε, αἰθε.

3. Enclitics *incline* their accent, when the preceding word has—

(a) an acute on the *antepenultima* ; as, ἀνθρωπός τις.

(b) a circumflex on the *penultima*, the *last* being short ; as, σῶμά σου.

(c) no accent of its own, or has lost its accent ; as, εἰ τίς γέ μοί φησί ποτε.

*Obs.* Enclitics are supposed to be *joined* to the preceding word, and thus to lose their own accent ; hence when several enclitics follow, it is sometimes thought more correct that two successive syllables should not be accented, (see *below* 4 a.) ; the above example would then be, εἰ τις γέ μοι φησί ποτε.

4. Enclitics *lose* their accent, when the preceding word has—

(a) an acute on the *penultima* ; as, λόγος τις.

(b) a circumflex on the *last* ; as, ὁρῶ σε.

(c) an acute on the *last* ; as, ἀγαθόν τι.

*Obs.* 1. Enclitics *retain* their accent when—

(a) the preceding word is *properispomenon* with the *last* long by position ; as, αὐλαξ τίς.

(b) a dissyllable follows a *paroxyton* word ; as, λόγοι τινές.

(c) When an accented preposition or *ἐνεκα* precedes a *pronoun* ; as, περὶ σοῦ.

(d) When καὶ or ἥ stands between two pronouns ; as, ἐμὲ καὶ σέ.

(e) When an enclitic word becomes *emphatic* ; as, ἤκουσα σοῦ, i. e. *you* especially.

(f) When the preceding word has been cut off by *apostrophe* ; as, καλὸς δ' ἐστὶ.

*Obs.* 2. When ἔστι is not a *copula*, but an independent verb, 'to exist,' it is not an enclitic, but becomes *paroxyton* ; as, ἔστι θεός ; but in the *Plur.* εἰσὶ θεοί.



§ 114. *Lists of verbs having the 2.Aorist.*(a) *Active Voice.*

## 1. Having only the 2.Aorist.

ἀλδαίνω, ἡλδανον <i>Er.</i>	ἐρυγγάνω,	ἥρυγον.	μείρομαι, ἔμμορον <i>Er.</i>
ἀλιταίνω, ἡλιτον, <i>Er.</i>	ἐρχομαι,	ἤλθον.	μηκάομαι, ἔμακον <i>Er.</i>
ἀλφάνω, ἤλφον.	ἐσθίω,	ἔφαγον.	μυκάομαι, ἔμυκον <i>Er.</i>
ἀμπέχω, ἡμπισχον.	εὐρίσκω,	εὔρον.	ὀράω, εἶδον.
ἀμπλακίσκω, -ακον, <i>po.</i>	ἔχω,	ἔσχον.	πίνω, ἔπιον.
ἀνδάνω, ἔαδον <i>Er.</i>	θάλλω,	ἔθαλον.	πιτνέω, [ἐπιτνον !].
βάλλω, ἔβαλον.	θιγγάνω,	ἔθιγον.	πτάρνυμαι, ἔπταρον.
βιβρώσκω, ἔβρων.	θνήσκω,	ἔθανον.	τέμνω, ἔτεμον.
γοάω, ἔγοον <i>Er.</i>	θρώσκω,	ἔθορον.	[χάζω], κέκαδον, <i>Er.</i>
[δαέω], ἔδαον.†	ἴκω,	ἔζον, <i>Er.</i>	χανδάνω, ἔχαδον.
δάκνω, ἔδακον.	ἵπταμαι,	ἔπτην,	χάσκω, ἔχανον.
δαρθάνω, ἔδαρθον.	(ἐπτάμην).		
δέρκομαι, ἔδρακον.	καίνω,		Poetic defective 2.Aorists.
ἐναίρω, ἤναρον, <i>po.</i>	κάμνω,	ἔκαμον.	
ἐνέπω, ἐνισπον, <i>po.</i>	κιγχάνω,	ἔκιχον.	ἔβραχον. ἔπορον.
ἐνίπτω, ἐνένιπον, ἤν- [κρίζω],	λαγχάνω,	ἔκριγον.	ἔδικον. ἔτετμον.
[ἰπάπον.	λαμβάνω,	ἔλαχον.	ἴσκον. τέταγον.
ἐπαυρίσκω, ἐπηῦρον, <i>Er.</i>	μανθάνω,	ἔλαβον.	ἐπεφνον. ἔφλαδον.
ἔπω, ἔσπον.		ἔμαθον.	

*Obs.* Some 2.Aor.s had in later dialects a form in α, — with the ending of the 1.Aor. but the formation of the 2.Aor.; as, ἔδρακον, ἔδρακα; ἔυρον, εὔρα; εἶλον, εἶλα. Of the same kind are εἶπον, εἶπα; ἤνεγκον, ἤνεγκα, but both these forms are of old date. On the contrary ἔπεσον, ἔπεσα, has the 2.Aor. with the formation of the 1.Aor.

## 2. The 2.Aor. commonly used, the 1.Aor. being rare or late.

ἄγω, ἤγαγον, ἤξα.	πάσχω, ἔπαθον, [ἔπησα ?].
αἰρέω, εἶλον, ἤρησα.	πίπτω, ἔπεσον, ἔπεσα <i>later</i> .
ἁμαρτάνω, ἡμαρτον, -ησα <i>late</i> .	στείχω, ἔστιχον, ἔστειξα.
ἀπαφίσκω, ἡπαφον, ἀπάφησα, <i>po.</i>	τίκτω, ἔτεκον, ἔτεξα.
κράζω, ἔκραγον, ἔκραξα <i>late</i> .	τρέχω, ἔδραμον, ἔθρεξα.
λείπω, ἔλιπον, ἔλειψα <i>late</i> .	τρώγω, ἔτραγον, ἔτρωξα.
ὀλισθαίνω, ὠλισθον, -ησα <i>later</i> .	φεύγω, ἔφυγον, ἔφευξα.

## 3. The 1.Aor. commonly used, the 2.Aor. being rare.

ἀγγέλλω, ἡγγείλα, ἡγγελον.†	ὀνίνημι, ὠνησα, ὠνην.
ἀμβλῶ, ἡμβλωσα, ἡμβλων.	πάλλω, ἐπηλα, πέπαλον.† <i>in comp.</i>
γηράω, ἐγήρασα, ἐγήραν.	πτήσσω, ἐπτηξα, ἐπτακον.
δρέπω, ἔδρεψα, ἔδραπον.	τεύχω, ἔτευξα, τέτυκον.
δουπέω, ἐδοῦπησα, ἔδουπον <i>late</i> .	τύπτω, ἔτυψα, ἔτυπον.†
θείνω, ἔθεινα, ἔθενον.	φαίνω, ἔφηνα, [ἔφανον ?].†
κλάω, ἐκλάσα, ἐκλαν.	

† Has also the 2.Aor. passive.



## 4. Both Aorists in use, but not always equally common.

ἀκαχίζω,	ἀκάχησα, ἤκαχον, <i>Er.</i>	ὄρνυμι,	ᾠρσα, ᾠρορον.
ἀλέξω,	ἡλέησα, ἡλαλκον <i>Er.</i>	οὐτάω,	οὐτήσα, οὐταν <i>Er.</i>
ἀραρίσκω,	ἤρσα, ἤραρον.	ὀφείλω,	ᾠφείλησα, ᾠφελον.
βιώω,	ἐβίωσα, ἐβίων.	ὀφλισκάνω,	ᾠφλησα, ᾠφλον.
βλαστάνω,	ἐβλάστησα <i>later. -στον.</i>	πείθω,	ἐπεισα, ἐπίθον.
γεγωνέω,	ἐγεγώνησα, γέγωνον <i>Er.</i>	πέρθω,	ἐπερσα, ἐπραθον <i>Er.</i>
διδράσκω,	ἐδρασα, ἐδραν.	πλήσσω,	ἐπληξα, ἐπέπληγον † <i>Er.</i>
[εἶπω],	εἶπα, εἶπον.	πλώω,	ἐπλωσα, ἐπλων <i>Er.</i>
ἐρείκω,	ἤρειξα, ἤρικον.	στυγέω,	-ησα, (ἐστυξα), ἐστυγον.
ἐρέπω,	ἤρειψα, ἤριπον.	[ταλάω],	ἐτάλασσα <i>Er.</i> ἐτλην.
ἐρύκω,	ἤρυξα, ἐρύκακον <i>Er.</i>	τμήγω,	ἐτμηξα, ἐτμαγον.†
κεύθω,	ἐκευσα, ἐκυθον.	τορέω,	ἐτόρησα, ἐτορον.
κλάζω,	ἐκλαγξα, ἐκλαγον.	τρέπω,	ἐτρεψα, ἐτραπον† <i>Ion.</i>
κτείνω,	ἐκτεινα, ἐκτανον.	τρέφω,	ἐθρεψα, ἐτραφον† <i>Er.</i>
κτυπέω,	ἐκτύπησα, ἐκτυπον.	τυγχάνω,	ἐτευξα, ἐτυχον.
λανθάνω,	ἐλησα, ἐλαθον.	φέρω,	ἤνεγκα, ἤνεγκον.
λάσκω,	ἐλάκησα, ἐλακον.	φθάνω,	ἐφθασα, ἐφθην.
μάρπτω,	ἐμαρψα, (ἐμαπον, μέ- [μαπον, μέμαρπον, <i>Er.</i>	φράζω,	ἐφρασα, πέφραδον <i>Er.</i>
		[χραιομέω] -ησα,	ἐχραισμον, <i>Er.</i>

## 5. Both Aorists, but with different meanings.

βαίνω,	ἔβησα, ἔβην.	σβέννυμι,	ἔσβεσα, ἔσβην.
δύω,	ἔδυσα, ἔδυν.†	σκέλλομαι,	ἐσκεκλησάμην <i>Er.</i> ἐσκελην.
ἵστημι,	ἔστησα, ἔστην.	φύω,	ἐφυσα, ἐφυν.†

Obs. For 1.Aor. Sing. and 2.Aor. Plur. see δίδωμι, τίθημι, ἵημι.

## (b) Middle Voice.

1. Verbs in ω very seldom have an Aorist *middle*, without having an Aorist *active*. Except δαίω, ἐδαόμην (*Soph. Tr.* 767): χαίρω, ἐχηράμην, κεχαρόμην.

2. The Aorist *middle* commonly has the same form as the Aorist *active*, whether it be 1. or 2. Except

ἀγείρω,	ἡγείρα, <i>Mid.</i>	ἡγειράμην <i>late.</i>	ἀγερόμην <i>Er.</i>
αἶρω,	ἡρα, „	ἡράμην,	ἀρόμην <i>Er.</i>
ἐγείρω,	ἡγείρα „		ἡγρόμην <i>Er.</i>
ἐναίρω,	ἡναρον, „	ἐνηράμην <i>Er.</i>	
ὀλλυμι,	ᾠλεσα, „		ᾠλόμην.
πήγνυμι,	ἐπηξα, „	ἐπηξάμην,	ἐπηγόμην <i>rare.</i>
τέρπω,	ἐτερψα, „	ἐτερψάμην,	ἐταρπόμην <i>Er.</i>

3. Deponents with only 2.Aor *middle*.

αἰσθάνομαι,	ᾠσθόμην.	εἶρομαι,	ἡρόμην,	πέτομαι,	ἐπτόμην.
ἁπεχθάνομαι, -ηχθόμην.		ἐπομαι,	ἐσπόμην.	ὑπισχνέομαι, -εσχόμην.	
γίγνομαι,	ἐγενόμην.	ἰκνέομαι,	ἰκόμην.	χάζομαι, κεκαδόμην <i>Er.</i>	

† Has also the 2.Aor. *passive*.



4. Deponents with both 1.Aor. and 2.Aor. *middle*.

ἄλλομαι, ἡλάμην, ἡλόμην.	λίσσομαι, ἐλίσάμην, ἐλιτόμην.
ἐπαυρίσκομαι, ἐπηυράμην, -όμην.	ὀσφραίνομαι, ὠσφράμην <i>Ion.</i> -όμην.
κέλομαι, ἐκελῆσάμην, ἐκεκλόμην.	φείδομαι, ἐφεισάμην, πεφιδόμην <i>Ep.</i>

(c) *Passive Voice.*

## 1. Having only the 2.Aorist.

ἄγνυμι, ἔαγην.	λέπω, ἐλάπην <i>in comp.</i>	σπείρω, ἐσπάρην.
ἄλισκομαι, ἔαλων.	μαίνομαι, ἐμάνην.	σύρω, ἐσύρην.
[βρόχω], ἀναβροχέν <i>Ep.</i>	νύσσω, ἐνύγην <i>late.</i>	σφάλλω, ἐσφάλην.
γλύφω, ἐγλύφην.	πείρω, ἐπάρην.	τέρσομαι, ἐτέρστην.
γράφω, ἐγράφην.	πνίγω, ἐπνίγην.	τμήγω, ἐτμάγην.
[δαέω,] ἐδάην.	πτύρομαι, ἐπτύρην.	τύπτω, ἐτύπην.
δέρω, ἐδάρην.	ράπτω, ἐρράφην.	τύφω, ἐτύφην.
εἴλω, ἐάλην.	ρέω, ἐρρύην <i>act.</i>	φθείρω, ἐφθάρην.
θερόμαι, ἐθέρην.	σῆπω, ἐσάπην.	φύω, ἐφύην.
κόπτω, ἐκόπην.	σκάπτω, ἐσκάφην.	χαίρω, ἐχάρην.

2. The 2.Aor. commonly used, the 1.Aor. being *rare* or *late*.

βάπτω, ἐβάφην, ἐβάφθην.	πλήσσω, ἐπλήγην, ἐπλήχθην.
θάπτω, ἐτάφην, ἐτάφθην.	ρήγνυμι, ἐρράγην, ἐρρήχθην.
θρύπτω, ἐτρύφην, ἐθρύφθην.	στέλλω, ἐστάλην, ἐστάλθην <i>late.</i>

3. The 1.Aor. commonly used, the 2 Aor. being *rare* or *late*.

ἄγγελλω, ἡγγέλθην, ἡγγέλην.	λέγω, ἐλέχθην, ἐλέγην <i>in comp.</i>
ἄλειφω, ἡλείφθην, ἡλίφην.	ὀρύσσω, ὠρύχθην, ὠρύγην.
ἄνοιγω, ἀνεφύχθην, ἡνοίγην <i>late.</i>	πάλλω, ἐπάλθην, ἐπάλην <i>in comp.</i>
ἄρπάζω, ἄσθην, ἀχθην, -αγην <i>late.</i>	πτύσσω, ἐπτύχθην, ἐπτύγην.
δέρκομαι, ἐδέρχθην, ἐδράκην.	σμύχω, ἐσμύχθην, ἐσμύγην <i>late.</i>
δύω, ἐδύθην, ἐδύν.	τάσσω, ἐτάχθην, ἐτάγην.
ἐρείπω, ἡρείφθην, ἡρίπην.	φράσσω, ἐφράχθην, ἐφράγην <i>late.</i>
κρύπτω, ἐκρύφθην, ἐκρύβην.	φύρω, ἐφύρθην, ἐφύρην <i>late.</i>

## 4. Both Aorists in use, but not always equally common.

ἀλλάσσω, ἡλλάχθην, ἡλλάγην.	πτύω, ἐπτύσθην, ἐπτύν.
βλάπτω, ἐβλάφθην, ἐβλάβην.	ρίπτω, ἐρρίφθην, ἐρρίφην.
βρέχω, ἐβρέχθην, ἐβράχην.	στερέω, ἐστερήθην, ἐστέρην.
δαμάω, ἐδμήθην, ἐδάμην.	στρέφω, ἐστρέφθην, ἐστράφην.
δέμω, ἐδμήθην, ἐδάμην.	σφάζω, ἐσφάχθην, ἐσφάγην.
ζεύγνυμι, ἐζεύχθην, ἐζύγην.	τέρπω, ἐτέρφθην, ἐτάρπην.
θλίβω, ἐθλίφθην, ἐθλίβην.	τήκω, ἐτήχθην, ἐτάκην.
καίω, ἐκαύθην, ἐκάην <i>non-Att.</i>	τρέπω, ἐτρέφθην, ἐτράπην.
κείρω, ἐκέρθην, ἐκάρην.	τρέφω, ἐθρέφθην, ἐτράφην.
κλέπτω, ἐκλέφθην, ἐκλάπην.	τρίβω, ἐτρίφθην, ἐτρίβην.
κλίνω, ἐκλίθην, ἐκλίγην.	φαίνω, ἐφάνθην, ἐφάνην.
μίγνυμι, ἐμίχθην, ἐμίγην.	φλέγω, ἐφλέχθην, ἐφλέγην.
μάσσω, ἐμάχθην, ἐμάγην.	φρύγω, ἐφρύχθην, ἐφρύγην.
πήγνυμι, ἐπήχθην, ἐπάγην.	ψύχω, ἐψύχθην, ἐψύγην, -χην.
πλέκω, ἐπλέχθην, ἐπλάκην.	



§ 115. *Lists of Verbs having the 2. Perfect.*

1. The 2.Perf. used alone,—same sense as the rest of the verb.

ἀνδάνω,	ἔαδα.	κράζω,	κέκρᾱγα.	πλήσσω,	πέπληγα.
ἀνώγω,	ἄνωγα.	[κρίζω],	κέκρίγα.	ριγέω,	ἔρριγα.
βρίθω,	βέβριθα.	λάμπω,	λέλαμπα.	σαίρω,	σέσηρα.
γεγωνέω,	γέγωνα.	λανθάνω,	λέληθα.	στέργω,	ἔστοργα.
γηθέω,	γέγηθα.	λάσκω,	λέλακα.	τίκτω,	τέτοκα.
δουπέω,	δέδουπα,	λείπω,	λέλοιπα.	τρίζω,	τέτριγα <i>Er.</i>
ἔθω,	εἴωθα.	μάρπτω,	μέμαρπα.	φέρβω,	πέφορβα.
[εἴκω],	ἔοικα.	μέλω,	μέμηλα.	φεύγω,	πέφευγα.
ἔρδω,	ἔοργα.	μηκύνω,	μεμήκυνα.	φρίσσω,	πέφρικα.
θάλλω,	τέθηλα.	[εἶδω,],	οἶδα.	χαυδάνω,	κέχανδα.
θρώσκω,	[τέθορα ?].	ὄζω,	ὄδωδα.	χάσκω,	κέχηνα.
κεύθω,	κέκευθα.	πάσχω,	πέπονθα.	So, ἀνῆνοθα, ἐνῆνοθα,	
κλάζω, κέκλαγα, γηγα <i>Er.</i>		πλήθω,	πέπληθα.	<i>Er.</i> κεχλαδῶς <i>Pind.</i>	

2. The 2.Perf. with the same sense, but the 1.Perf. also used.

ἀκούω,	ἤκουκα <i>Dor.</i> ἀκήκοα.	λαγχάνω,	εἶληχα,	λέλογχα.
βιβρώσκω,	βέβρωκα, βέβρωθα <i>Er.</i>	μένω,	μεμένηκα, μέμονα.	
[δάω],	δεδάηκα, δέδαα.	ὀράω,	ἐώρακα, ὀπωπα <i>Ion.</i> and <i>poet.</i>	
δείδω,	δέδοικα, δέδια.	πράσσω,	πέπραχα, πέπρᾱγα <i>fare.</i>	
ἐσθίω,	ἐδήδοκα, ἐδηδα <i>Er.</i>	τρέχω,	δεδράμηκα, δέδρομα <i>Er.</i>	
κόπτω,	κέκοφα, κέκοπα <i>Er.</i>	φθείρω,	ἔφθαρκα, ἔφθορα also	<i>neuter.</i>
κτείνω,	ἔκτακα <i>late</i> , ἔκτονα.			

3. The 2.Perf. *neuter* in *transitive* verbs, with or without 1.Perf.

ἄγνυμι,	ἔαγα.	ὕρνυμι,	ὄρωρα.
ἀνοίγω,	ἀνέωγα, ἀνέφχα.	πείθω,	πέποιθα, πέπεικα.
ἀραρίσκω,	ἄρηρα.	πήγνυμι,	πέπηγα.
δαίω,	δέδηγα.	ῥήγνυμι,	ἔρρωγα.
ἐγείρω,	ἐγρήγορα, ἐγήγερκα.	σήπω,	σέσηπα.
ἔλπω,	ἔολπα.	τήκω,	τέτηκα.
ἐρείπω,	ἐρήριπα.	[θάπτω,],	τέθηπα, τέθηφα <i>rare</i> ,
κῆδω,	κέκηδα.		am astounded, not θάπτω bury.)
ὕλλυμι,	ὕλωλα, ὀλώλεκα.	φαίνω,	πέφηνα, πεφάγα <i>rare.</i>

4. The 2. Perfect with *Deponents*.

βούλομαι, βέβουλα <i>Er.</i> βεβούλημαι.	μαίνομαι, μέμνηνα.
βρυχάομαι, βέβρυχα <i>Er.</i>	μείρομαι, ἔμμορα ?
γίγνομαι, γέγονα, γεγένημαι.	μηκάομαι, μέμνηκα.
δέρκομαι, δέδορκα.	μυκάομαι, μέμνηκα.
ἐρχομαι, ἐλήλυθα.	

§ 116. *Peculiarities of Dialects.*(a) *The Epic.*1. The *Epic* has some sounds *indeterminate* in *length*, as in English poetry 'country' or 'countrée.' Hence

ε, ο, for η, ω, in Subj. Moods; as, τύπτομεν, τύπτετε, for -ωμεν, -ητε.



ε for ει ; as, ὠκέα for ὠκέϊα. | ο for ου ; as, βόλεσθε for βούλεσθε.  
 ει „ ε ; „ ὑπεῖρ for ὑπέρ. | ου „ ο ; „ πολὺς for πολύς.  
 ο became ου especially before semi-vowels.

2. It retains some of the oldest *inflections* of words, hence it has αι for α in certain words ; as, παρὰ for παρά. οιο for ου ; as, λόγοιο for λόγου. | πτ for π ; as, πόλις for πόλις. εμεναι, εμεν for ειν in Infinitives ; as, τυπτέμεναι, -εμεν.

3. Being used in *verse*, it has forms *lengthened* to suit the metre, especially with the *ictus*.

η for ᾱ ; as, ἡνεμείς, (ἄνεμος). | οι for ο ; as, πνοιῆ for πνοή.  
 η „ ε ; „ ἀρήϊος for ἄρειος. | ε before long vowels ; as, ἔηκα for ἤκα.  
 So the *semi-vowels* and *labials* are doubled.

λ ; as, ἔλλαβον.	σ ; ὄσσος. mostly in 1.Aor. ; as, ἐτέλεσσα.
μ ; „ ἄμμορος.	π ; ὀππότε, Ἀππόλλων.
ν ; „ ἀννέφελος.	κ ; in few words ; as, σάκκος for σάκος.
ρ ; „ ἔρρηξα.	τ, in ὅττι, ὅττεο.

ρ continued to be doubled in later dialects.

The Augment of Verbs is retained or omitted, to suit the *pauses* in the metre.

N.B. The *Epic* used many forms common to the *Æolic* and *Ionic*.

### (b) The *Æolic*.

The *Æolic* has

ᾱ for ης Dec. 1. ; as, κριτᾱ for κριτής.	ᾱο for ου Gen. ; as, κριτᾱο.
ο „ α ; as, στροτὸς for στρατός.	δ „ γ in δᾱ for γῆ.
αις „ as ; „ τύψαις for τύψας.	π.δ. „ μ.τ. in πεδᾱ for μετᾱ.
γλ „ βλ in γλέφαρον for βλέφαρον.	ππ „ μμ in ὕππα for ὕμμα.

In general doubles a consonant instead of lengthening a vowel ; as, πέδιλλον for πέδιλον, φαεινὸς for φαεινός.

### (c) The *Doric*.

1. The *Doric* is fond of broad vowel sounds, especially α. Hence ᾱ for ω, when there is α in the word ; as, μουσᾱν for μουσῶν, (i.e. -ᾶων)

ᾱ „ η ; as, φᾱμα for φήμη.	ᾱ for ε ; as, ἔγωγα for ἔγωγε.
ω „ ου ; „ λόγω for λόγου.	οις „ ους ; „ μοῖσα for μοῦσα.
η „ ει ; „ τύπτῃν for τύπτειν. κῆνος for κείνος.	

2. Sometimes shorter and lighter forms, thus

ε for ει in verbs ; as, τύπτεις for τύπτεις.

ᾱ „ ᾱ, ο for ου, in Acc. *Plur.* ; as, τιμᾱς, λόγος, for τιμὰς, λόγους.

3. In consonants it puts

τ for κ, κ for τ, in interrogatives and demonstratives ; as, τῆνος for ἐκείνος, πόκα for πότε.

ν „ λ in the words ἡνθον, βέντιστος, for ἡλθον, βέλτιστος.

σδ „ ζ, ξ for σ, in verbs ; as, συρίσδω, καθίζας, for συρίζω, καθίσας.

4. It uses older forms in pronouns and verbs.



(d) *The Ionic.*

The *Ionic* is fond of *soft* sounds—hence

1. It generally uses *uncontracted* forms, as, *τείχεϊ, φιλέω*. yet peculiar contractions are used; as, *ι* into *ι*; as, *ιερὸς, ἱρός*. *εο* into *ευ*; as, *πλέονες, πλεῦνες*. | *ση* into *ω*; as, *ἐβόησα, ἔβωσα*.

(For contraction in verbs in *αω* and *οω*, see Contracted Verbs.)

2. To produce a concurrence of vowels, it inserts *ε* before *ω*; as, *μηνέων* for *μηνῶν*; before *ου* in pronouns; as, *τουτέου*. *α* „ *ται* or *το* in 3rd Plur.; as, *ἐτυπτάτο* for *ἐτύπτοντο*.

3. It is fond of *e* sounds (*ε* or *η*), and avoids *α* especially with *ο* or *ω*; thus it puts

*ε* for *α*; as, *κέρεος* for *κέραος*. *ηυ* for *αυ*; as, *νηὺς* for *ναῦς*.  
*η* „ *ᾱ*; „ *θύρη* for *θύρα*. *ωυ* „ *αυ*; „ *ἑωντοῦ* for *ἑαυτοῦ*.  
*ε* „ *ει*; „ *ἀπόδειξις* for *ἀποδείξις*.

Yet sometimes

*α* for *ε*; as, *τάμνω* for *τέμνω*. *α* for *η*; as, *μεσαμβρίη* for *μεσημβρία*.

4. It uses the *soft* for the *hard* breathing; as, *δέκομαι* for *δέχομαι*, *οὐκ οἶος* for *οὐχ οἶος*.

5. Besides this the *Ionic* retains some *old* or *Epic* forms,—hence it uses the *Dat. Plur.* in *σι*; as, *κριταῖσι, λόγοισι*.

it partially neglects the *Augment*—commonly using the *syllabic*, but rejecting the *temporal*.

(e) *The Attic.*

The *Attic* is *old* and *new*, formed from the *Ionic*.

1. It delights in contractions; as, *φιλέω, φιλῶ*.

2. It shortens a diphthong before a vowel, hence it puts *α* for *αι*; as, *ἀετὸς* for *αἰετός*. | *ε* for *ει*; as, *πλέων* for *πλείων*. also *α* for *η* after *ρ* or a vowel; as, *θύρα, σοφία*.  
*εως* for *αος* in nouns; as, *λεὼς* for *λαός*.

3. It uses the later and shorter forms in nouns and verbs; as, *λόγοισι*—*λόγοις*; *τύπτεται*—*τύπτει*, or *η*.

4. The *new* made some little alterations in the old, putting *η* for *ει*; as, *κληῖθρα* for *κλείθρα*. | *σ* for *ξ*; as, *σὺν* for *ξύν*.  
*ρρ* „ *ρσ*; „ *ἄρρην* for *ἄρσην*. | *ττ* „ *σσ*; „ *θάλαττα* for *θάλασσα*.  
*ττ* „ *ζ*; „ *ἄρμόττω* for *ἄρμόζω*.



## SYNTAX.

### § 117. CONSTRUCTION OF SENTENCES.

#### (a) *Propositions.*

1. Every perfect sentence contains one or more *propositions*.

2. A proposition consists of three parts, *Subject, Predicate, Copula*;

the subject is the *thing* or *person spoken of*;

the predicate is *that which is said of* the subject;

the copula *connects* the subject and predicate; as,

Σόλων ἐστὶ κριτής,—Solon is judge.

3. The *subject* is generally a *substantive* or *personal pronoun*, but any other words may be added; as,

οἱ ἀγαθοὶ ἄνδρες—ἔδωσαν,	σὺ, κακὸς ὢν,—φεύγεις,
the good men—gave.	thou, being evil,—fleest.

4. The *predicate* may be an *adjective* or *verb*, as well as a *substantive*, and any other words may be added; as,

ὁ παῖς ἐστὶν—ἀγαθός,	Σόλων—κρίνει καλῶς,
the boy is—good.	Solon—judges well.

5. The simple *copula* is the verb ἐστὶ is; when any other verb is used it contains the copula joined with the predicate; as,

Σόλων κρίνει,—Solon judges.

κρίνει being nearly equivalent to ἐστὶ κριτής.

*Obs.* For the Article marking the *subject*, see § 130.b.

#### (b) *Propositions Direct and Indirect.*

1. A *Direct* proposition is one which can stand alone, and does not depend upon any other word; as,



οἱ ἄνδρες πολλὰ πάσχουσι,  
the men suffer many things.

called also an *independent* proposition or *oratio recta*.

2. An *Indirect* proposition is one which cannot stand alone, but depends upon some other word; as,

ἀνάγκη ἐστὶ—τοὺς ἄνδρας πολλὰ πάσχειν.  
it is necessary—that the men suffer many things.

called also a *dependent* proposition or *oratio obliqua*.

*Obs.* Several kinds of *direct* and *indirect* propositions should be noticed and compared.

1. A simple sentence with subject and predicate; as,  
οἱ ἄνδρες πάσχουσι. | ἀνάγκη ἐστὶ τοὺς ἄνδρας πάσχειν.  
or without a verb as expressed in the indirect form; as,  
ὁ παῖς ἐστὶν ἀγαθός. | ποιῶ τὸν παῖδα ἀγαθόν.
2. A more complicated sentence, with relative pronouns or conjunctions, when the words of another are narrated *indirectly*; as,  
οἱ ἄνδρες ἐλεύσονται εἰς τὴν πόλιν ἥνπερ ὀρᾷς. | ἔλεξεν ὅτι οἱ ἄνδρες ἐλεύσονται εἰς τὴν πόλιν ἥνπερ ὀρᾷν.
3. Direct and indirect interrogations; as,  
τίς ἔρχεται; | οἶσθα ὅστις ἔρχεται.  
πόθεν ἦν; | ἔλεξεν ὁπόθεν εἶη.

### (c) *Apposition*.

When a substantive is used to explain or describe another, it is put in the same case; as,

κρατῆρες εἴσιν, ἀνδρὸς εὐχειρος τέχνη,  
there are bowls, the workmanship of a skilful man.

γεφύρας ζευγνύων, διάβασιν τῷ στρατῷ,  
joining bridges, a passage for the army.

*Obs.* 1. Several varieties of *apposition* may be noticed.

i. A noun, in the subject, in apposition with a personal pronoun understood; as, Θεμιστοκλῆς ἦκω παρὰ σέ, *Thuc.*i.137.

ii. A noun in the Gen., in apposition with a possessive pronoun; as, ὀφθαλμὸν πατάξας τὸν γε σὸν, τοῦ πρεσβέως, *Arist. Ach.*93. See § 129.b.2.

So with possessives formed from proper names; as, Γοργεῖη κεφαλὴ δεινοῖο πελᾶρου, *Pl.*c.741.

iii. A specific name, in apposition with a generic term; as, Ἑλληνοταμίαι κατέστη ἄρχη, *Thuc.*i.96.

*Obs.* 2. When a noun is put in apposition with a *fact* or *circumstance* it is commonly in the Acc.; as, Ἑλένην κτάνωμεν Μενέλεω λύπην πικράν, *Eur. Or.*1111. Yet the Nom. is also used; as, στέφη μιάινεται, πόλει τ' ὄνειδος καὶ θεῶν ἀτιμία, *Eur. Her.*72.



(d) *Correction.*

A word or clause is sometimes used to correct another, or to restrict it to a particular meaning; as,

εἰπέ μοι τὸν υἱόν, εἰ μεμάθηκε,  
tell me my son—[I mean tell me]—if he has learnt.

*Obs.* Several varieties of *correction* may be noticed.

1. An Article with an Adj. or other word *following* a noun; as, ὀφθαλμὸν ταπῆξας τὸν γε σὸν, *Arist. Ach.*93, striking an eye—yours I mean.

2. A part put in apposition with the whole, instead of being used partitively with a Gen.; as, οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, *Thuc.*i.89. So especially with ἕκαστος; as, ἔμενον, ἐν ἑωυτοῦ τάξει ἕκαστος, *Her.*iii.158.

3. A second Dat. or Acc. restricting the first; as, μαρτυρεῖ μοι τῇ γνώμῃ, *Her.*ii.18, bears witness to my opinion: literally 'to me—i.e. to my opinion'. τί δέ σε φρένας ἔκετο πένθος, *Il.*σ.73. *Comp. nec te, tua funera, mater produxi, Æneid.*ix.486.

4. An Infinitive mood explaining a previous object; as, παραδόντες ἑαυτοὺς διῶξαι, *Xen. Cyr.*i.6.37. giving up themselves—i.e. giving others an opportunity—to pursue them:—in English 'allowing themselves to be pursued'.

5. A correction introduced by a conjunction or relative; as, εἰπέ μοι τὸν υἱόν εἰ μεμάθηκε, *Arist. Nub.*1149. οὗτοι ἐπιδειχθήσονται, οἳ εἰσι. See *Attraction*.

(e) *Attraction.*

A word often loses its appropriate place or construction and is attracted to some other; as,

οὗτοι ἐπιδειχθήσονται, οἳ εἰσι,  
these men will be shewn, of what sort they are.

for ἐπιδειχθήσεται οἳ εἰσιν οὗτοι; the οὗτοι is attracted to the first clause, and then the verb is changed, to agree with it.

Several kinds of *Attraction* may be noticed.

*Obs.* 1. The subject of a dependent clause attracted to the independent one.

(a) The word attracted then becomes the *subject* of the principal verb; as, δῆλη ἡ οἰκοδομία ἐστὶ, ὅτι κατὰ σπουδὴν ἐγένετο, *Thuc.*i.93, for δῆλόν ἐστιν, ὅτι. This is common with δίκαιος, φανερός, and some other Adj.

(b) The word attracted then becomes the *object* of the principal verb; as, εἰπέ μοι τὸν υἱόν, εἰ μεμάθηκε, for εἰπέ μοι, εἰ δ υἱός. See *above, d. obs.*5.

*Obs.* 2. Two nouns attached to a verb which really agrees with only one of them; as, οὔτε φωνὴν οὔτε του μορφὴν βροτῶν ὄψει, *Æsch. Prom.*21. This is called *Zeugma*.



**Obs. 3.** Attraction of *number* and *gender* in grammatical concords.

(a) The Verb (εἶμι, γίγνομαι, καλοῦμαι, &c.) attracted to the predicate; as, αἱ Θῆβαι Αἴγυπτος ἐκαλέετο, *Her. ii. 15*, for ἐκαλέοντο. So in English 'the wages of sin is death'.

(b) The Relative attracted to the predicate; as, τὴν ἀκρὴν αἱ καλεῦνται κλήϊδες τῆς Κύπρου, *Her. v. 108*, for ἣ καλέεται.

(c) The Verb attracted to *one* of several subjects; as, ἡνώγει Πριάμους τε καὶ ἄλλοι Τρῶες, *Il. η. 386*.

(d) The Adjective attracted to *one* of several substantives; as, πυθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα, *Thuc. viii. 63*.

**Obs. 4.** The *Relative* attracted to the *case* of the antecedent.

(a) The Relative takes the case of its antecedent, especially when the relative would be in the Acc., and the antecedent is in the Gen. or Dat.; as, ἀπὸ τῶν πόλεων ὧν ἐπεισε, *Thuc. vii. 21*, for ἄς. σὺν τοῖς θησανροῖς οἷς ὁ πατὴρ κατέλιπεν, *Xen. Cyr. iii. 1. 33*, for οὗς.

So when the antecedent is not expressed; as, σὺν οἷς μάλιστα φιλεῖς, *Xen. Anab. i. 9. 25*, for ἐκείνοις οὗς. Hence the common expressions ἀνθ' ὧν 'because that', for ἀντὶ τούτων & [or τούτου ὅτι]; and ἐφ' ᾧ, ἐφ' οἷς, 'on condition that', for ἐπὶ τούτῳ & [or ὅτι].

Sometimes also when the relative would be in the Nom.; as, βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται, *Thuc. vii. 67*, for ἀπ' ἐκείνων &.

A similar attraction is used with relative *adverbs*; as, τί χωρεῖς οἱ μολῶν δώσεις δίκην, *Soph. Ant. 228*, for ἐκείσε οὖ.

(b) The whole relative clause is attracted into the antecedent, especially with οἷος, ὅσος, ὅστις, ἡλίκος; as, χαριζόμενον οἷω σοὶ ἀνδρί, *Xen. Mem. ii. 9. 3*, for ἀνδρὶ τοιοῦτῳ οἷος σὺ εἶ. Thus the relative with its accompanying subject is declined throughout like a compound Adj. N. οἷος σὺ ἀνὴρ; G. οἷον σοῦ ἀνδρὸς; D. οἷω σοὶ ἀνδρὶ; A. οἷον σέ ἀνδρα.

Sometimes the *subject* which accompanies the relative remains unchanged; as, τῶν οἷων περ αὐτὸς ὄντων, *Xen. Hist. i. 4. 16*, of those who were like himself.

This attraction often takes place with an intensive word such as, θαυμαστός, ἀφορητός, ἄφθονος; as, οἱ δὲ ἄφθονοι ὅσοι ἐν τοῖς οὖρεσι γίνονται, *Her. iv. 194*, 'ever so many', for τοσοῦτοι ὅσοι εἰσὶν ἄφθονοι. Comp. *immense quantum discrepat*, *Hor. Od. i. 27. 6*. This might also be explained ἄφθονόν ἐστι ὅσοι. See above *obs. 1. a*.

So with *adverbs*; as, ὑπερφυῶς ὥς ἀληθῆ λέγεις, *Plat. Phæd. 66. a*, excessively true.

(c) The expression ὅς βούλει or ὅστις βούλει whom you please, (Latin *quivis*), seems to be a similar attraction; as, δέκα ἢ ὅστις βούλει ἄλλος ἀριθμός, *Plat. Cratyl. 432. a*, for ὅτινα βούλει.

**Obs. 5.** *Inverted Attraction*.

An *inverted* attraction takes place, when the antecedent is drawn to the relative clause; as, μετὰ δ' ἔσσεται ἡν τότε ἀπηύρων κούρην Βρισηός, *Il. i. 131*, for κούρη. comp. *populo ut placerent quas fecisset fabulas*, *Ter. And. Prol.*

So with *adverbs*; as, βῆναι κεῖθεν ὅθεν περ ἔκει, *Soph. Œd. c. 1227*, for ἐκείσε.

(a) An Adj. sometimes accompanies the attracted antecedent; as,



οἶος ἐκείνου θυμὸς ὑπέρβιος οὐκ ἐθελήσει, *Il.*σ.262, for θυμῷ ὑπερβίῳ. comp. *græc tua virtus, exsuperabis, Hor. Serm.*ι.9.54.

(b) A similar inverted attraction is found with οὐδεὶς ὅστις οὐ ; as, οὐδένα ὄντινα οὐ κατέκτανσε, *Plat. Phæd.*117.d., for οὐδεὶς ἦν ὄντινα. Thus οὐδεὶς ὅστις οὐ is declined throughout like a compound noun ; as,

N. οὐδεὶς ὅστις, G. οὐδενὸς ὅτου, D. οὐδενὶ ὅτῳ, A. οὐδένα ὄντινα, οὐ. So ἐστὶν ὅστις ἄλλος ; as, ἐστὶν ὅτῳ ἄλλῳ πλείω ἐπιτρέπεις, *Xen. Econ.* 3.12, for ἄλλος ὅτῳ.

(c) From the inverted attraction of the antecedent to the relative seems to have arisen the expression ἐστὶν οἱ some. But as the phrase is commonly used the ἐστὶ remains unaltered, and the οἱ agrees with the accompanying noun ; as, ᾤκισαν ἐστὶν ἃ χώρια, *Thuc.*ι.12. ἀπὸ πόλεων ἐστὶν ὧν, *Thuc.*vii.11. Thus ἐστὶν οἱ is declined throughout

N. ἐστὶν οἱ, αἱ, ἃ: G. ἐστὶν ὧν: D. ἐστὶν οἷς, αἷς, οἷς: A. ἐστὶν οὓς, ἅς, ἃ.

The imperfect ἦν οἱ is seldom found.

The regular construction with εἰσιν is also used ; as, εἰσὶν οἱ ἐπλανήθησαν, *Thuc.*vii.44.

Relative *adverbs* are used in the same way ; as, ἐστὶν ἵνα somewhere, ἐστὶν ὅτε sometimes.

(d) A kind of inverted attraction is used when a demonstrative pronoun is placed in the relative clause, and the relative itself dropped ; thus,

When an *interrogation* is used with the demonstrative ; as, τίνας ποθ' ἔδρας τάσδε μοι θαύσετε, *Soph. Ed.*T.1, for τίνες εἰσὶν αἷδε ἔδραι, ἄς.

When without an interrogation an adjective, as a predicate, is used ; as, μέγ' ὠφέλημα τοῦτ' ἐδωρήσω, *Æsch. Prom.*251, for τοῦτο ὠφέλημα μέγα ἐστὶν, ὃ. (Yet see § 129.c.obs.1.)

## CONCORDS.

There are three kinds of grammatical concord ;

1. Between the *Subject* and its *Verb*.
2. Between the *Substantive* and its *Adjective*.
3. Between the *Antecedent* and its *Relative*.

### § 118. FIRST CONCORD—*The Subject and Verb*.

1. A verb agrees with its subject in number and person ; as,

ἐγὼ φεύγω,  
I flee.

οἱ ἄνδρες ἔρχονται,  
the men come. ,

*Obs.* 1. A dual subject sometimes has a *plural* verb ; as, τῷ δὲ τάχ' ἐγγύθεν ἦλθον, *Il.*ε.275.

*Obs.* 2. A plural subject may have a *dual* verb, when only two things are meant ; as, δύω δὲ οἱ νιέες ἦστην, *Il.*ε.10.



2. A subject in the *neuter plural* requires a verb in the singular ; as,

τὰ πράγματα ἐστὶ χαλεπὰ,  
the things are difficult.

*Obs.* 1. The cause of this practice seems to have been a notion that *life* or *mind* gives to objects an *individual* existence, whereas a number of *inanimate* things may be regarded as a *single mass*. Hence even *mas.* or *fem.* plurals, signifying inanimate objects, are sometimes supposed to be found with a singular verb, especially in Pindar ; but these instances may perhaps be corrected : see *Heyne not. in Pind. Ol.xi.5.*

*Obs.* 2. When the verb, (especially ἐστὶ, ἦν), stands *first* it is often singular with a plural subject, which then appears to follow as a *correction* ; as, ἐστὶ δ' ἐπὶ στάδιοι ἐξ Ἀβύδου, *Her.vii.34.*

*Obs.* 3. The *Epic* sometimes neglects the usage of the neuter plural ; as, οὔτε τι νῶιν ὄρκια ἔσσονται, *Il.χ.266.*

*Obs.* 4. The *Attic* uses a plural verb when *living persons* are meant ; as, τὰ τέλη ὑπέσχοντο, *Thuc.i.58.* when the *plurality* of inanimate things is particularly marked ; as, φανερά ἦσαν ἰχνη πολλά, *Xen. Anab.i.7.17.*

3. When the subject is a noun of multitude the verb may be in the plural ; as,

τὸ πλῆθος οἶεται,                      or                      τὸ πλῆθος οἴονται,  
the multitude thinks.                      the multitude think.

4. Two or more subjects in the singular will require the verb to be in the dual or plural ; as,

ἀνὴρ τε καὶ παῖς καὶ γυνή ἦλθον,  
a man and boy and woman came.

*Obs.* Even two subjects joined by a preposition may have a plural verb ; as, Ἀλκιβιάδης μετὰ Μαντιθέου ἀπέδρασαν, *Xen.Hist.i.1.10.*

5. If the subjects are of different persons, the 1st is preferred to the 2nd, and the 2nd to the 3rd ; as,

ἐγὼ καὶ σὺ λογιζόμεθα,                      σὺ καὶ ἐκεῖνος γράφετε,  
I and thou reckon.                      thou and he write.

*Obs.* For the verb attracted to one subject, see § 117.e.obs.3.c.

6. Sometimes a sentence is the subject of a verb ; as,

τὸ πολλὰ εἶδέναι ἀγαθὸν φαίνεται,  
to know many things seems good.

*Obs.* Prepositions with their case, especially with numerals, are often used ; as, ἔστασαν τῶν δορυφόρων εἰς τετρακισχιλίους, *Xen.*



*Cyr.viii.3.9*, 'to the number of 4000'. So *κατὰ ἔθνη ἅλλα*, *Thuc.i.3.* 'other nations severally'.

7. The subject of a verb is not expressed—when it is a personal pronoun without emphasis ; as,

ἐλπίζω,	but	ἐγὼ ἐλπίζω
I hope.		I hope—though no one else does.

when it may be understood from the context ; as,

τὸν ἰσθμὸν ἐτείχεον, καὶ ἦν πρὸς τέλος,  
they were walling-in the isthmus, and it (the wall) was nearly finished.

when it is some unknown or imaginary agent, and the *action* only is regarded ; as,

ῥεῖ,	νίφει,	ἀστράπτει,
it rains.	it snows.	it lightens.

*Obs. 1.* In some customary or familiar actions the subject is occasionally omitted, though not unknown or imaginary ; as, *ὥς σημαῖνοι τῇ σάλπιγγι*, *Xen.Anab.vi.5.25*, *ὁ σαλπικτῆς* understood.

*Obs. 2.* The copula or verb εἰμί, γίγνομαι, is often omitted.

(a) In familiar or proverbial expressions ; as, *τοῦ δὲ πολέμου οἱ καιροὶ οὐ μενετοί*, *Thuc.i.142*.

(b) With verbals in τέος ; as, *ὕπὲρ τῆς ἐλευθερίας ἀγωνιστέον*, *Dem. Phil.iii.84*. So with *ἀνάγκη*, *θέμις*, *εἰκὸς* &c.

(c) With several common Adj. ; as, *ἔτοιμος, πρόθυμος, φροῦδος, χαλεπὸν, ῥάδιον, οὐδεὶς* ; as, *φροῦδος πρέσβυς*, *Eur. Hec.163*.

(d) In the expressions *ἄλλο τι, τί ἄλλο, οὐδὲν ἄλλο*, sometimes *εἰμί, γίγνομαι*, sometimes *ποιῶ, ἐργάζομαι*, is omitted ; as, *ἄλλο τι ἢ λείπεται κινδύνων ὁ μέγιστος*, *Her.i.109*, is there anything else but. *τί ἄλλο οὗτοι ἢ ἐπεβούλευσαν*, *Thuc.iii.39*, what else did these do but.

8. The subject of an impersonal verb is either a sentence, or a substantive not expressed ; as,

δοκεῖ μοι δρᾶν τοῦτο, δεῖ μοι φίλων, i.e. κτῆσις φίλων,  
it seems good to me to do this. there is need to me of friends.

*Obs.* Instead of supplying *κτῆσις*, *δεῖ* may be considered as containing subject and verb, being equivalent to *ἐνδεῖα ἔστι*.

N.B. For the Verb agreeing with the Predicate see § 117.e. obs. 3.a.

## § 119. SECOND CONCORD—*Substantive and Adjective.*

1. Adjectives, pronouns and participles agree with their substantives in gender, number, and case ; as,

χρηστὸς ἀνὴρ ἔστι κοινὸν ἀγαθόν,  
a good man is a public benefit.



*Obs. 1.* An Adjective is sometimes an *Epithet*, and stands in the same part of the proposition as the substantive ; as, *ἄνδρες ἀγαθοὶ θηήσκουσι* :—but sometimes the Adj. is a *predicate*, while its substantive is the subject of a proposition ; as, *οἱ ἄνδρες εἰσὶν ἀγαθοί*.

For the use of the Article, with an adjective, see § 130.*b*.

*Obs. 2.* The Adj. as a predicate is sometimes *neuter*, though the substantive is mas. or fem. ; as, *οὐκ ἀγαθὸν πολυκοιρανίη*, *Il.β.204*.

*Obs. 3.* The gender and number of an Adj. is sometimes determined by the *meaning* of the substantive, without regard to its grammatical gender and number ; as, *φίλε τέκνον*, *Il.χ.84*. *πολιορκευμένη Σόλοι*, *Her.v.115*.

(a) So a noun of multitude with a *plural* Adj. ; as, *Τροίην ἐλόντες Ἀργείων στόλος*, *Æsch. Ag. 588*.

(b) A dual substantive with a *plural* Adj. ; as, *φίλας περὶ χεῖρε βαλόντε*, *Od.λ.211*.

(c) A plural substantive with a *dual* Adj., when only two things are meant ; as, *δύο χάσματα ἐχομένω ἀλλήλοιον*, *Plat. Rep.x.614*.

*Obs. 4.* In the *dual* number masculine forms are sometimes used with feminine substantives ; as, *πληγέντε κεραυνῷ*, *Il.θ.455*, said of Juno and Minerva.

In the Tragedians a woman, speaking of herself in the plural, uses the masculine ; as, *πεσούμεθ' εἰ χρή πατρὶ τιμωρούμενοι*, *Soph. El.399*.

*Obs. 5.* In poets, when one substantive is joined with another in the Gen., an Adj. sometimes agrees with the *former* instead of the Gen. ; as, *ὄψις τέκνων βλαστοῦσα*, *Soph. CEd.T.1375*, for *βλαστόντων*. Probably they regarded the two nouns as a sort of *compound word*.

*Obs. 6.* An Adj. is sometimes used partitively, and takes its substantive in the Gen. instead of agreeing with it ; as, *οἱ χρηστοὶ τῶν ἀνθρώπων*, *Arist. Plut.490*.

*Obs. 7.* When *πολὺς* 'much' has another Adj. joined with it, they are generally connected by *καὶ* ; as, *συνειδὼς αὐτῷ πολλὰ καὶ πονηρά*, *Xen. Mem.ii.9.6*, many wicked things.

2. Two or more substantives in the singular take their adjective in the dual or plural ; as,

*πατὴρ καὶ μήτηρ καὶ ἀδελφὸς αἰχμάλωτοι γεγεννημένοι*,  
my father and mother and brother having been made captives.

*Obs. 1.* The *gender* of the Adj. is then determined by the same rules as apply to the Latin.

*Obs. 2.* For the Adj. attracted to *one* noun see § 117.*e. obs. 3.d*.

3. An adjective sometimes agrees with a sentence, and is then put in the *neuter* gender ; as,

*περὶ πολλῶν ἀγωνίζεσθαι ἀναγκαῖόν ἐστι*,  
to strive about many things is necessary.



*Obs. 1.* An adjective thus used is always a *predicate*.

It is often put in the *plural*; as, μοῖραν ἀδύνατά ἐστιν ἀποφυγέειν, *Her.i.91*. Especially with verbals in τέος; as, οὓς οὐ παραδοτέα, *Thuc.i.86*.

*Obs. 2.* A demonstrative pronoun, followed by a predicate, commonly takes its gender from the foregoing object, and not from the predicate as in Latin; as, τὸ αὐτὸ κινοῦν—τοῦτο πηγή καὶ ἀρχή, *Plat. Phædr.245*, *hic fons hoc initium*. The neuter plural is also used; as, Ἀπόλλων τὰς ἦν, *Soph. Œd. T.1329*, this was Apollo.

4. An adjective is often used alone, a substantive being understood from which it takes its gender; as,

θνητὸς a mortal, (ἀνὴρ). δεξιὰ right hand, (χεῖρ).

An adj. placed alone will often be *neuter*, χρήμα 'thing' being understood.

*Obs. 1.* A *pronoun* sometimes alludes to a substantive *implied* in the context; as, ἐντυχούσαι ἵπποφορβίᾳ τοῦτο διήρπασαν καὶ ἐπὶ τούτων [i. e. ἵππων] ἱππαζόμεναι, *Her.iv.110*.

*Obs. 2.* A *participle* sometimes appears to stand alone, the word with which it should agree being lost by a change of expression, Nom. αἰδώς μ' ἔχει, [αἰδοῦμαι], ἐν τῷδε πότμῳ τυγχάνουσα, *Eur. Hec.970*. Gen. ἡμῖν, [for ἡμῶν], κατεκλάσθη φίλον ἦτορ δεισάντων, *Od.i.257*.

Dat. ἦν δὲ γνώμη τοῦ Ἀριστέως, [ἔδοξεν Ἀριστεῖ], τὸ μεθ' ἑαυτοῦ στρατόπεδον ἔχοντι, *Thuc.i.62*.

Acc. πέπαλταί μοι κέαρ, [τρόμος ἔχει με], τόνδε κλύουσιν οἰκτον, *Æsch. Choeph.396*.

## § 120. THIRD CONCORD—*Antecedent and Relative*.

1. The relative agrees with its antecedent in gender, number, and person; as,

οὐκ εἶδον ὑμᾶς, οἳ ὕστερον ἦλθετε,  
they did not see you, who came afterwards.

*Obs. 1.* The Relative having the nature of an Adj. follows many rules of the *Second Concord* in its *gender* and *number*;—

(a) It is *plural*, with several antecedents. § 119.2.

(b) It agrees with a sentence, and is then *neuter*. § 119.3.

(c) It agrees with the *meaning* of the antecedent. § 119.1. obs.3.

(d) It agrees with an antecedent *implied*. § 119.4. obs.1.

*Obs. 2.* The whole relative clause may be regarded as a sort of *epithet*, or Adj. qualifying the antecedent; hence the Article with a participle is equivalent to a relative with its verb; as, ἀνὴρ ὃς ταῦτα ποιεῖ or ἀνὴρ ὁ ταῦτα ποιῶν.

*Obs. 3.* There are some peculiarities in particular relatives and antecedents.

(a) τοῖος—οἷος, τόσος—ὅσος &c. correspond in *form*, but are used



together only in poetry: the prose usage has, τοιοῦτος—οἷος, τοσοῦτος—ὅσος.

(b) πᾶς in the *Sing.* takes ὅστις, in the *Plur.* ὅσος. See § 129.d.obs.1.a.

2. The *case* of the relative is naturally determined by the words in its own clause, but in Greek it often takes the *case* of the antecedent; as,

χρῶμαι τοῖς βιβλίοις, οἷς ἔχω,  
I use the books which I have.

*Obs.* 1. For this *attraction* of the relative see § 117.e.obs.4,5.

*Obs.* 2. For the relative agreeing with its predicate § 117.e.obs.3.b.

3. The relative sometimes *limits* or *defines* the antecedent, and sometimes only joins an additional circumstance to it; as,

τοὺς ἄνδρας οὓς εἶδον οὐ γινώσκω,  
I know not the [particular] men, whom I saw.

ἄνδρας εἶδον, οἱ ταῦτα ἀπήγγειλαν,  
I saw some men, who [and they] reported these things.

Upon this distinction in the relative many idioms depend.

*Obs.* 1. The Relative *limiting* the antecedent.

When the relative thus limits the antecedent, it is united to it more closely in *meaning*, and cannot be removed without altering the sense: Hence

(a) The relative *takes the case of the antecedent*, when the antecedent is limited by it, not otherwise; as,

Αἰγινήτων με ἔλεος ἔχει { ὧν } οἱ Ἀθηναῖοι ἀνέστησαν.  
οὓς

ὧν, *such* Æginetans, as were removed, supposing that *all* were not so. οὓς, the Æginetans *in general*, implying that all *had* been removed.

(b) The antecedent, *when limited* by the relative, is often omitted, the relative sufficiently indicating what is meant; as, δύναιο ἂν εὐρεῖν ὅτ' ἂν χαρίσαιτο, *Xen. Cyr.iii.1.29*, for τινὰ ὅτ'.

(c) The limitation is sometimes distinctly referred to by an Article or demonstrative in the antecedent; but sometimes not; as, ἀπὸ τῶν πόλεων ὧν ἔπεισε, *Thuc.vii.21*, the cities, which: παισὶν οἷς Ἄρης ἐγένετο μάχην συνάψαι, *Eur. Alc.501*, *such* children, as.

*Obs.* 2. The Relative *not limiting* the antecedent.

When the relative does not limit the antecedent, it may be considered as equivalent to a *conjunction* with a *personal* or *demonstrative* pronoun: Hence

(a) 1.P. ὃν μήτ' ὀκνεῖτε, *Soph. Œd. c.731*, but fear not *me*.

2.P. ὃς τόνδ' ἀπῆλασας, *Soph. Œd. c.1354*, since thou didst.

3.P. ὃς τὴν τελευτὴν ὁρᾶν ἐκέλευε, *Her.i.33*, because *he*.



(b) After an *intensive* word (οὕτω, ὥδε) the relative is equivalent to ὥστε; as, τίς οὕτω μαίνεται ὅστις οὐ σοὶ βούλεται φίλος εἶναι, *Xen. Anab.ii.5.12*, that he.

(c) The relatives ὅσος, οἷος, are used for ὅτι τοσοῦτος, ὅτι τοιοῦτος; as, ἐμακάριζον τὴν μητέρα οἷων τέκνων ἐκύρησε, *Her.i.31*, that she had such.

N.B. In Greek prose the simple relative is not commonly used alone, when it does not limit the antecedent, but some particle is mostly joined with it; as, ὅς γε.

## SUBSTANTIVES.

### § 121. THE NOMINATIVE CASE.

1. The subject of a verb is in the Nominative case; as,

παῖδες διδάσκονται,  
Boys are taught.

the Infinitive mood takes other cases. See § 135.a.4.obs.

*Obs.* For the *Nominativus pendens* see § 127.d.Obs.6.

2. A noun in the predicate is in the same case as the subject, when it is required to complete the meaning of the verb; as,

Ἀγαμέμνων ἦν Ἀργείων βασιλεύς,  
Agamemnon was king of the Argives.

verbs, which require a noun to complete their meaning, are verbs which denote—

(a) being; as, εἰμὶ, ὑπάρχω, γίγνομαι :

(b) ‘to be named’ or ‘called’; as, καλοῦμαι, ἀκούω :

(c) ‘to be chosen’ or ‘elected’; as, αἰροῦμαι :

(d) ‘to seem’ or ‘be thought’; as, φαίνομαι, ἔοικα.

*Obs.* 1. Hence ὄνομα or ἐπωνυμίαν ἔχει, being equivalent to ὀνομάζεται, takes a Nom.; as, Σιμμίας ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας, *Plat. Phæd.102.c.* So δύναμαι ‘I mean’; as, δύναται τοῦτο τὸ ἔπος οἱ ἐξ ἀριστερῆς χειρὸς παριστάμενοι, *Her.ii.30.* But the Acc. when it signifies ‘amounts to’; as, τὴν αὐτὴν δύναται δούλωσιν, *Thuc.i.141.*

*Obs.* 2. Any verb may take a Nom. to explain the meaning of the subject; as, σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει, *Soph. El.1141.*

*Obs.* 3. The Nom. in the predicate sometimes answers to the *Second Dative* in Latin, expressing ‘effect or destination’; as, σοὶ γὰρ ἐγὼ κατηφείη ἔσσομαι, *Il.π.498*, tibi ego pudori ero.

*Obs.* 4. Verbs of this kind when *transitive* or *causative* in their meaning take two accusatives, one of which is a predicate to the other; as, τὸν Γωβρύαν σύνδειπνον παρέλαβεν, *Xen. Cyr.v.2.14*; see § 126.b.3.



## § 122. THE VOCATIVE CASE.

The Vocative is used when a person is addressed; as,

Ἰώ, δύστυνε σὺ, ποῖ στρέφει;

Ho ! you wretch, whither are you turning.

*Obs. 1.* An Adj. in the predicate is sometimes attracted to a Vocative; as, ὄλβιε κῶρε γένοιο, *Theoc. xvi. 66.* for ὄλβιος.

*Obs. 2.* When a Vocative is used in a clause connected with another by a conjunction, the Vocative commonly stands *first*; as, Ἀντιγόνη, σὺ δ' ἐνθαδὲ φύλασσε, *Soph. Œd. C. 508*, but do you, Antigone.

*Obs. 3.* In familiar or sudden addresses, οὗτος is used; as, οὗτος σὺ, πῶς δεῦρ' ἦλθες, *Soph. Œd. T. 532*.

## § 123. THE OBLIQUE CASES.

1. The oblique cases are especially used to express the *object* of an action or feeling.

2. The *object* is either *immediate* or *remote*.  
the *immediate* object is the thing *produced* or *acted upon*; as,

ποιῶ τοῦτο,  
I do this.

τύπτω αὐτόν,  
I strike him.

the *remote* object is the thing or person *for* which an action is done, or *towards* which it is directed; as,

δίδωμί σοι,  
I give to thee.

ἀναβλέπω αὐτῷ,  
I look up to him.

*Obs. 1.* The Genitive in its *primary meaning* appears to denote an object, *from which something proceeds*, and then the possessor, *to whom something belongs*.—Hence it signifies, the author or cause of an action or thing,—the possessor,—the quality, which marks the class to which anything belongs,—the whole, from which a part is taken,—the object of an action or feeling,—and the object to which some relation is expressed. Thus the Gen. in Greek answers to the Latin Gen. and Abl.

*Obs. 2.* The Dative in its *primary meaning* appears to denote the *remote object of an action*, or the thing or person *to whom something is given*.—Hence it signifies the receiver,—the object towards which anything is directed,—the object to which anything is near or united,—and, (from the notion of union), the instrument with which an action is performed. Thus the Dat. in Greek answers to the Latin Dat. and Abl.



*Obs. 3.* The Accusative in its *primary meaning* appears to denote the *immediate object of an action*, whether it be a thing *produced* by the action, or a *previously existing* object immediately affected by it.—Hence it is used with transitive verbs.

*Obs. 4.* For traces of an Ablative in Greek see §11.ii. *obs. 3.*

## § 124. THE GENITIVE CASE.

The use of the Genitive may be thus divided,

- (a) The Genitive of *the Author or Cause*.
- (b) The Genitive of *the Possessor*.
- (c) The Genitive of *the Quality*.
- (d) The Genitive of *Participation*.
- (e) The Genitive of *the Object*.
- (f) The Genitive of *Relation*.

(a). *Genitive of the Author or Cause.*

1. The Genitive expresses the *author or origin* from which anything proceeds ; as,

μίας μητρὸς πάντες ἀδελφοὶ φύντες,  
all brothers born from one mother.

*Obs. 1.* This Gen. is commonly found—

(a). With verbs denoting *origin or production* ; as, εἰμι, *Il. φ.* 109. γίγνομαι, *Eur. Or.* 727. τεκνῶ, *Eur. Med.* 800. φυτεύω, *Soph. CEd. C.* 1324.

(b). With verbs denoting to *hear or learn*, which take a Gen. of the *person*, and an Acc. of the *thing* ; as, λέγοντος ἤκουσε, *Xen. Mem. i.* 1. 10 ;—δοῦπον ἀκούσας, *Il. κ.* 354. So πυνθάνομαι, αἰσθάνομαι, μαθάνω. Yet such words often take the *thing* alone in the Gen. making it the *object* ; see below, *e.*

*Obs. 2.* This Gen. sometimes depends on substantives ; as, Ἥρας ἀλατεῖαι, *Æsch. Prom.* 908, wanderings caused by Juno.

*Obs. 3.* A preposition, (ἐκ, ἀπὸ), is often used in prose ; as, ἐκ τούτων οἱ νῦν Βαβυλώνιοι γεγόνασι, *Her. iii.* 159.

2. With passive verbs the *Agent*, by whom the action is performed, is put in the Genitive with ὑπὸ ; as,

τύπτομαι ὑπὸ σου,  
I am beaten by thee.

*Obs. 1.* Sometimes instead of ὑπὸ, the agent

(a) takes another preposition denoting *motion from* an object, ἀπὸ, ἐκ, παρὰ, πρὸς ; as, ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον, *Thuc. i.* 17.

(b) is used without any preposition ; as, πληγῇς θυγατρὸς τῆς ἐμῆς. *Eur. Or.* 491. Hence a Gen. with Adj. in a *passive* sense ; as, κακῶν οὐδείς δυσαλωτός, *Soph. CEd. C.* 1722.



(c) is used in the Dat. like the *instrument* or *cause*; as, *προσπόλοις φυλάσσεται*, *Soph. Aj.*539. See § 125.d.obs.2.

*Obs.* 2. Active verbs take *ὑπὸ* with a Gen. when the agency of another is implied; as, *τοιούθ' ὑπ' ἀνδρὸς εἰδ' πράξειεν ἄν*, *Soph. Œd.* C.591, could prosper *by means of* such a man.

*Obs.* 3. For the Gen. of the *instrument* see § 125.d.1.Obs.1.c.

3. The Genitive expresses the *cause* of an action or feeling; as,

χαλεπῶς φέρειν αὐτῶν,  
to be annoyed about, or because of, them.

*Obs.* 1. This *Gen. of the Cause* expresses some object, *on account* of which a feeling is felt or an act done; thus it differs from the *Dat. of the Cause* § 125.d.obs.2. This Gen. is used with verbs denoting—

(a) to be *angry*; as, *κασιγνήτοιο χολῶθεις*, *Il.* π.320, on account of his brother. For a Dat. of the person, see § 125.b.2.

(b) to be *grieved*; as, *ἀλγεῖν τύχης παλιγκότου*, *Æsch. Ag.*554. Also a Dat., *Her.* vi.67. (§ 125.d.). Even an Acc. *Soph. Aj.*790. § 126.a.1.obs.3.b.

(c) to *pity* or *lament*, with an Acc. of the person; as, *τοῦ πάθους ῥκτεῖρεν αὐτὸν*, *Xen. Cyr.* v.4.32.

(d) to *admire* or *wonder at*, with an Acc. of the person; as, *τῆς μὲν τόλμης (αὐτοῦς) οὐ θαυμάζω*, *Thuc.* vi.36. Also with a Dat.; as, *θαυμάζω*, *Thuc.* iv.85. Also see below b.obs.2.

(e) to *blame*; as, *εὐχολῆς ἐπιμέμφεται*, *Il.* a.65, supply *ἡμᾶς*. But the Acc. either of *thing* or *person* is common; *Her.* i.207.iii.1. Also a Dat. of the person with Acc. of the *thing*; as, *Her.* iv.180. See § 125.b.2.obs.1. also, below. b.obs.2.

(f) to *praise* or *congratulate*, with an Acc. of the person; as, *χελῶνας μακαριεῖν σε τοῦ δέρματος*, *Arist. Vesp.* 429.

(g) to *envy* or *grudge*, with a Dat. of the person; as, *οὐ μεγαλῶ τοῦδέ σοι δωρήματος*, *Æsch. Prom.* 644. See § 125.b.2.obs.1.

*Obs.* 2. This Gen. is also found—

(a) with *verbs of all kinds*, to denote the *motive*; as, *τὰς αἰτίας ἔργαυα τοῦ μή τινα ζητῆσαι*, *Thuc.* i.23, in order that no one.

(b) with *substantives*; as, *ἡδόνας τέκνω*, *Eur. Tro.* 376, pleasures from or on account of. Comp. below. e.2.

(c) with *adjectives*; as, *ᾧ σχετλία τόλμης*, *Eur. Alc.* 753, because of thy daring.

(d) with *exclamations*, which imply a feeling; as, *φεῦ! τοῦ ἀνδρός*, *Xen. Cyr.* iii.1.19. alas! what a man!

*Obs.* 3. Verbs denoting to *pour a libation* or *drink a health* take a Gen. of the thing or person *for whose sake* it is done; as, *φιλοτησίας προύπιεν*, *Dem. fals. leg.* 141. So metaphorically, *Dem. Ol.* iii.26.



*Obs. 4.* The *Gen. of the cause* sometimes appears to stand *alone*; it is said to be governed by *ἐνεκα* understood. Sometimes the *ἐνεκα* is expressed; τοῦ μὴ λύειν ἐνεκα τὰς σπόνδας, *Thuc.i.45*. Comp. *Gen. of the object. e.1.obs.2.*

4. The *material* of which anything is made is put in the Genitive; as,

χαλκοῦ ποιεῖται τὰ ἀγάλματα,  
the images are made of brass.

*Obs. 1.* A preposition, ἀπὸ or ἐκ, often accompanies this Gen.; as, ἀπὸ ὀλυρέων ποιεῦνται σιτία, *Her.ii.36*.

*Obs. 2.* A Dat. is also used; as, κεράεσσι τετεύχεται, *Od.τ.563*.

5. Verbs of smelling or breathing take the odour in the Genitive; as,

ὄξουσι πίττης, πνεῖ ῥων,  
they smell of pitch. it breathes of violets.

*Obs. 1.* The object also, from which the odour comes, is in the Gen.; as, τῶν ἱματίων ὀξήσει δεξιότητος, *Arist. Vesp.1061*. Or with ἀπὸ; as, ὄζειν ἀπ' αὐτῆς ὥσει ῥων, *Her.iii.23*.

### (b). Genitive of the Possessor.

The Genitive denotes the thing or person to whom anything belongs, whether as a duty, office, or possession; as,

στρατηλατοῦ χρηστοῦ ἐστι τὰ κρεῖσσω λέγειν,  
it is the duty of a good general to tell the better news.

ἀνοίας ἐστὶ θηρᾶσθαι κενὰ, τοῦ ἀνδρὸς ἀρετῇ,  
it is the office of folly to hunt vain things. the man's valour.

*Obs. 1.* This Gen. is commonly connected—

(a). with a verb of existence, εἶμι, γίγνομαι &c.

(b). with any verb, where 'a verb of existence' may be supplied; as, νίκη μὲν δὴ φαίνεται ἀρηιφίλου Μενελάου, *Il.γ.457*.

(c). with any substantive that expresses the possessor.

(d). with an appropriate Adj., ἴδιος, οἰκεῖος, ἱερὸς; as, οἱ κίνδυνοι τῶν ἐφεστηκότων ἴδιοι, *Dem. Ol.ii.28*.

*Obs. 2.* Hence verbs denoting to praise, admire, blame, sometimes take a Gen. of the *person* in whom the quality is found; as, δ μέμφονται μάλιστα ἡμῶν, *Thuc.i.84*. See *above, a.3.obs.1.*

*Obs. 3.* The preposition πρὸς is used with this Gen. to express 'the part of'; as, πρὸς γὰρ κακοῦ ἀνδρὸς ἐξηγέτο, *Soph. Aj.319*.

*Obs. 4.* The *Genitive exegetic*—i.e. used to *explain* another word, seems to belong to this head; as, θπλισμα δεινῆς κορόνης, *Eur. Sup. 716*. σὺς μέγα χρῆμα, *Her. i. 36*, a great monster of a boar.



(c). *Genitive of the Quality.*

The quality or character of a person or thing is expressed in the Genitive ; as,

τῆς αὐτῆς γνώμης εἰμι,  
I am of the same opinion.

*Obs.* It is not necessary for this Gen. to have an Adj. joined with it, as it is in Latin ; as, ὁ τῆς ἡσυχίας βίος, *Eur. Bac.* 388, where the Gen. takes the place of an Adj. ἡσυχος.

(d). *Genitive of Participation.*

1. All words used as *partitives* take a Genitive to denote the whole class of objects, from which a part is taken ; as,

εἷς τούτων,  
one of these.

Βοιωτῶν οἱ βουλόμενοι,  
those of the Bœotians who wish.

*Obs.* 1. The partitive word is sometimes omitted ; as, ἤθελε τῶν μενόντων εἶναι, *Thuc.* i. 65.

*Obs.* 2. The Gen. is commonly *Plur.* and the partitive of the same gender.

(a). The *Sing.* is often used, when some of a *mass* or *single whole* is described ; as, τῆς γῆς ἡ ἀρίστη, *Thuc.* i. 2.

(b). The partitive is sometimes neuter, as agreeing with μέρος understood ; as, ἐπὶ μέγα δυνάμει, *Thuc.* i. 118. *Comp.* *Lyddorum quicquid.* *Hor. Sat.* vi. 1.

*Obs.* 3. For the whole in apposition with the part, see § 117.c. obs. 2.

2. Superlatives, and words having a superlative force, are used as partitives with a Genitive ; as,

ἄριστος πάντων,  
best of all.

διαπρέπεις πάντων,  
you are conspicuous amongst all.

*Obs.* 1. Hence ἀριστεύω, καλλιστεύω, πρωτεύω &c. have a Gen.

*Obs.* 2. The Gen. with a superlative is not always the 'class of objects from which a part is taken', but sometimes an object *with which another is compared* ; this is the case,

(a). when a reflective pronoun is used ; as, τῇ εὐρυτάτῃ ἐστὶν αὐτῇ ἐωυτῆς, *Her.* i. 203, where it is widest compared with itself.

(b). when a superlative seems to be used for a comparative ; as, σείο δ' Ἀχιλλεῦ, οὗτις ἀνὴρ μακάρτατος, *Od.* λ. 481. most happy compared with you. *Comp.* the *Gen. of Relation.*



3. Adverbs of quantity, time, and place take a Genitive of the whole amount ; as,

ἄλις χρημάτων, ὅψε τῆς ἡμέρας, ὅπου γῆς,  
enough of wealth. late in the day. where in the world.

*Obs.* These might be referred to the *Gen. of Relation*.

4. The Genitive is used with all kinds of verbs, when *only a part* of any object is referred to ; as,

ὀπτήσαι κρέων, παροίξας τῆς θύρας,  
to roast *some* meat. having opened the door a little.

5. Verbs denoting to share, enjoy, obtain, or impart take a Genitive of the object shared ; as,

οὐ μετέχει τοῦ θράσεος, ἀπολαύομεν τῶν ἀγαθῶν.  
he shares not in the boldness. we enjoy the good things.  
θνητοῦ σώματος ἔτυχες, τοῦ βάρους μεταδιδόναι,  
you obtained a mortal body. to give a share of the burden.

*Obs.* 1. Sometimes μέρος a part is expressed ; as, μεθέξειν τάφου μέρος, *Æsch. Ag.* 490.

*Obs.* 2. Verbs of this kind may be compared with the preceding Rule, as they imply to have or give a *part* of something. Some of them are found with an Acc., especially when no *partition* is intended. The following are some of the commonest words ;

(a). Sharing : ἀντιποιόμαι, *Thuc. iv.* 122 ; Acc. *Dem. de Rhod.* 7. μετέχω, *Xen. Cyr. i.* 2. 15 ; Acc. *Arist. Plut.* 1144. μέτεστι, *S. CEd.* C. 567. συναίρωμαι, *Thuc. iv.* 10 ; Acc. *Thuc. ii.* 71. προσήκει, *Xen. Mem. iv.* 5. 10. κοινωνέω, *Xen. Rep. L.* 1. 9 ; Dat. *Dem. fals. leg.* 384. μεταίτέω, *Her. iv.* 146.

(b). Enjoying : ἐπαύρομαι *Il. o.* 17. ἀπηύρων, *Epic. Hcs. Op.* 240. ἀπολαύω has also an Acc. to mark the *nature* of the participation ; as, πράγματος τούτου ἀπολαῦσαι τι ἀγαθόν, *Xen. Cyr. v.* 4. 19. καρπόμαι has always an Acc. ; as, *Thuc. ii.* 38.

(c). Obtaining : λαγχάνω, *Il. o.* 76, often an Acc. ; as, *Soph. El.* 751. τυγχάνω, *Thuc. i.* 71. κτάμαι has an Acc. ; as, *Her. iii.* 98.

(d). Imparting : ἀπονέμω, *Plat. Leg. ii.* 906. c. commonly an Acc. compounds of δίδωμι ; as, *Xen. Cyr. i.* 3. 7. with an Acc. *Her. viii.* 5.

Hence the unusual expression συμβάλλεται πολλά τοῦδε δέματος, *Eur. Med.* 286, contribute to, i. e. impart a share of. συμβάλλεται εἰς τι is the usual form. *Xen. Cyr. i.* 2. 8.

*Obs.* 3. Several different kinds of verbs may be classed under this Rule, from a *participation* being implied ; as,

(a). to aim at as a mark ; τιτύσκομαι, *Il. v.* 159. τοξέω, *Il. ψ.* 855. ἀκοντίζω, *Il. p.* 304. ἵημι, *Soph. Aj.* 154. Also with κατὰ Gen., εἰς, ἐπί. Hence ἐπαλξέων λιθὰς ἔρχεται, *Æsch. Sept.* 147, ‘flies at’.

(b). to hit or miss ; τυγχάνω, *Her. i.* 43. with Acc. (*rare*), *Il. ε.* 582. ἐξικνέομαι, *Xen. His. ii.* 4. 15. ἀμαρτάνω, *Her. i.* 43.—Acc. *Her. vii.* 139.



(c). to meet with ; ἀντῶ, *Her.ii.119* ; with Acc. (rare) *Soph. Ant.* 982. so ἀντιῶ, ἀντιάζω, and the compounds ; as, ὑπαντῶ.

ἀντιβολέω, *Il.δ.342*. κυρέω, *Her.i.31*, Acc. (rare) *Eur. Hec.* 691.

compounds of τυγχάνω, as, ἐντυγχάνω, ἐπιτυγχάνω, περιτυγχάνω.

These verbs have a Dat., when they mean to meet. §125.c.2. obs.1.

(d). to taste, eat, drink ; γείομαι, *Xen. Cyr.i.3.4*. ἐσθίω, *Od.ι.102*. ἐστιῶ, *Plat. Phædr.* 227.b., πίνω, *Hes. Sc.* 255.

yet ἐσθίω, πίνω, have commonly an Acc. See above, Rule. 4.

(e). to touch or take hold ; θιγγάνω, *Eur. Hec.* 603. Acc. *Soph. Ant.* 546.

ψάύω, *Eur. Or.* 782 ; Acc. *Soph. Ant.* 857. δρᾶττομαι, *Il.π.486*.

ἄπτομαι, *Thuc.ii.48*. Pindar has a Dat. with verbs of touch.

(f). to inherit ; κληρονομέω, *Dem. Arist.* 253. later an Acc. κληρόομαι, *Demos. c. Eub.* 59.

(g). to begin ; ἄρχομαι, *Thuc.i.49*. with Acc. *Eur. Hec.* 679.

ἄρχω, (with ἐξ, κατὰ, ὑπὸ), *Thuc.ii.12*. — *Plat. Euth.* 283.b.

(h). to go or move, in some *Epic* constructions ; as, πεδίῳ θεόσσαι, *Il.δ.244*, running over the plain.

*Obs.* 4. The part by which anything is seized is put in the Gen. ; as, τότε πεσόντα ποδῶν ἔλαβεν, *Il.δ.463*.

### (e) Genitive of the Object.

1. Verbs and adjectives denoting desire, knowledge, memory, and other affections of the mind take a Genitive of the object to which they refer ; as,

κακῶν ἔμπειρος, μνήσασθε δὲ θούριδος ἀλκῆς,  
experienced in misfortunes. remember your impetuous vigour.

*Obs.* 1. A large number of words belong to this Rule ;

(a). to desire ; as, ἐπιθυμῆσαι τοῦ ἔργου, *Thuc.i.80*. ἐρῶ, *Her.i.96*.  
λιλαίομαι, *Od.α.315*. For ἐφίεμαι, ὀρέγομαι, see below. f.6.

Some are found with an Acc. though the Gen. is more common ; as,  
γλίχομαι, *Her.iii.72* : Acc. *Plat. Hip.* 226. ἔλδομαι, *Il.ψ.122* : Acc.  
*Il.ε.481*. ἐπιμαίομαι, *Il.κ.401* : Acc. *Od.λ.531*. ἰμέρω, *Her.iii.123* ;  
Acc. *Soph. Ed.T.58*.

so διψῶ, *Plat. Rep.* 562.d ; πεινάω, *Xen. Cyr.viii.3.39* ; Acc. late.

ἀγαπῶ, στέργω, φιλέω, have always an Acc. ; but the two first may have a Dat., when they mean 'to be content'.

so with Adj. ; as, νεωτέρων ἔργων ἐπιθυμητής, *Her.vii.6*.

(b). to know, understand, or think of ; as, κῶφον ξυνίημι, *Her.i.47*.

so ἀγνοέω, *Plat. Gorg.* 517.e. ἐνθυμέομαι, *Xen. Mem.iii.6.17*.

γινώσκω, *Xen. Ec.* 16.3. Yet an Acc. is more common.

so with Adj. ; as, εἰδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι, *Æsch. Sup.* 447.

yet even an Adj. has an Acc. in πολλὰ κακὰ ξυνίστωρ, *Æsch. Ag.* 1058.

Participles sometimes are thus used ; as, τόξων ἐδ εἰδὼς, *Il.β.718*.

or the Dat. as an instrument ; as, ἐπιστάμενος μὲν ἄκοντι, *Il.ο.282*.

(c). to perceive or learn ; as, ὥς ἦσθοντο, *Thuc.i.72*.

so μανθάνω, *Xen. Cyr.viii.1.40*. πυνθάνομαι, *Thuc.iv.6*.



verbs of the *senses* to hear, smell, (*rarely* to see), belong here, when they have a Gen. of the object : see *above* a. 1.obs.1.b.

yet an Acc. is more common with all these verbs.

so a Gen. with Adj. ; as, ἀρτιμαθὴς κακῶν, *Eur. Hec.* 681.

(d). to care for ; as, φροντίζοντες οὐδὲν τῆς πολιιορκίης, *Her.iii.*151. so μέλομαι, *Soph. Aj.* 1184. ὀλιγωρέω, *Xen. Mem.ii.*4.3. φέδομαι, *Thuc.iv.*11. ἀμελέω, *Thuc.iii.*40. ἀλεγίζω, *Il.a.*180. κήδομαι. *Il.a.*56. yet an Acc. is found with some of these ; as, φροντίζω, *Her.vii.*8. so with Adj. ; as, θεῶν ἐπιμελέσταται, *Xen. Mem.i.*4.16.

(e). to make trial of ; as, τῶν τειχῶν πειρᾶν, *Thuc.vii.*12. an Acc. rare ; as, *Thuc.ii.*19. πειράζω ‘to tempt’ often an Acc.

(f.) even verbs of speaking or asking sometimes have a Gen. of the object ; as, τοῦ κασιγνήτου τί φῆς ; *Soph. El.* 317.

*Obs. 2.* The Gen. of the object sometimes appears to stand alone ; it is said to be governed by *περὶ* understood. Sometimes the *περὶ* is expressed ; as, παῖδός πέρι μὴ μνήσθητε, *Her.i.*36. Comp. the Gen. of the cause, a.3.obs.4.

2. Any substantive takes a Genitive to denote the object of an action or feeling ; as,

τοῦ ἀνδρὸς εὐμένεια,	φονεὺς τῶν φίλων ἐστὶ,
goodwill to the man.	he is a murderer of his friends.

*Obs. 1.* This Rule includes all the heads of the preceding one, but is not confined to them ; for a substantive has a Gen. where a verb or adjective would have a Dat. or Acc. ; as above, ἀνδρὶ εὐμενῆς, φίλους φονεύει. This Gen. is even used where a preposition might be expected ; as, ἐπικούρημα τῆς χιόνος, *Xen. Anab.iv.*5.13, defence *against* the snow.

*Obs. 2.* Yet the Subst. sometimes has the Dat. of a kindred verb ; as, τῶν σὼν Ἡρακλεῖ δωρημάτων, *Soph. Tr.* 670.

*Obs. 3.* Some verbs derived from nouns, and being equivalent to the noun and εἶμι, take the Gen. which the noun would have ; as, κοιρανέω = κοίρανός εἰμι, hence τῇσδε κοιρανῇ χθονός, *Æsch. Pers.*217. so αἰσυνμνάω, *Eur. Med.* 19. βασιλεύω, *Il.λ.*285. θεμιστεύω, *Od.ι.*114. κυριεύω, *Xen. Mem.iii.*5.11. σατραπεύω, *Xen. Anab.iii.*4.31. τυραννεύω, *Her.i.*15.

as these verbs mostly imply *rule* or *authority*, see *below*. f.4 : yet all are not of this kind ; as, προξενέω, *Xen. Hist.vi.*4.24. ιδιωτεύω, *Plat. Protag.* 327.a. ἐμβατεύω, *Soph. Œd.T.*825.

3. Adjectives with an active sense, whose kindred verbs govern an accusative, take a Genitive of the object to which they refer ; as,

ἱεροὶ ὄφεις ἀνθρώπων οὐδαμῶς δηλήμονες,  
sacred serpents not at all injurious to men.



the verb δηλέω would have an accusative.

*Obs.* The above three Rules might belong to the *Gen. of Relation*.

4. Verbs and adjectives of accusing, condemning, or acquitting take a Genitive of the offence or charge; as,

ἐδίωξαν αὐτὸν τυραννίδος, ἔνοχος δειλίας,  
they prosecuted him for tyranny. liable to a charge of cowardice.

*Obs.* 1. A substantive denoting 'charge' or 'endictment' is sometimes joined with this Gen.; as, φεύγειν ἐπ' αἰτία φόβου, *Dem. Aristoc.* 43. Also περὶ or ἔνεκα; as, διώκομεν περὶ θανάτου, *Xen. Hist. vii.* 3. 6. ἐδίωκε Μιλτιάδεα τῆς Ἀθηναίων ἀπάτης ἔνεκα, *Her. vi.* 136.

*Obs.* 2. The Gen. may also express the penalty; as, ὑπὴγον θανάτου, *Xen. Hist. ii.* 3. 12.

*Obs.* 3. Some verbs of accusing vary in their construction.

(a). Compounds of κατὰ, besides the usual construction, may also have the charge in the Acc. governed by the verb, and the person in the Gen. governed by the preposition; as, τῶν ἄλλων μωρίαν κατηγορεῖ, *Xen. Mem. i.* 3. 6. brought the charge of folly against the rest.

(b) The verbs ἐγκαλέω, ἐπικαλέω, have an Acc. of the charge, and a Dat. of the person; as, ἐγκαλῶν ἔμοι φόβους πατρώους, *Soph. El.* 778.

(c) The verb ὀφλισκάνω 'incur a charge' takes an Acc.; as, μωρίαν ὀφλισκάνω, *Soph. Ant.* 470.

*Obs.* 4. Verbs compounded with κατὰ generally take a Gen. of the object to which the action is directed, though there is no accusation; as, οὐδενὸς κατεγέλα, *Xen. Anab. ii.* 6. 23. So καταφρονέω, *Thuc. vii.* 63; but also Acc. *Thuc. viii.* 8.

5. Verbs of entreating take a Genitive of the person, for whose sake the prayer is to be granted; as,

λίσσομαί σε Ζηνός,  
I entreat you by Jupiter.

*Obs.* A preposition, (ἀντὶ, πρὸς, ὑπὲρ), often accompanies this Gen.; as, πρὸς τ' ἀλόχου καὶ πατρὸς, *Od.* λ. 67.

### (f) Genitive of Relation.

A Genitive is used with words of all kinds, to express the object to which they relate.

It may be literally rendered 'with respect to'; as,

ὥς εἶχον ποδῶν,  
as they were with respect to feet, i. e. as fast as they could.

συνετρίβην τῆς κεφαλῆς,  
I was broken with respect to the head, i. e. I broke my head.



ἄφωνος κωκυμάτων,  
without uttering lamentations.

πρόσω λέναι τῆς ὁδοῦ,  
to go further on the way.

*Obs.* This Gen. is found with *verbs, adjectives, adverbs*: sometimes it seems to stand *alone*; as, τῆς δὲ σῆς φρενὸς, ἐν σου δέδοικα, *Eur. Andr.* 361; unless this belongs to *e.l.obs.2*.

Many particular Rules may come under this head.

1. Verbs and adjectives denoting *fulness* or *want* take a Genitive of that which abounds or is wanting; as,

ἀνεπίμπλαντο κακίας,  
they were filled with wickedness.

φίλων ἔρημος,  
destitute of friends.

*Obs.* 1. Verbs of this kind are principally,

(a). to fill; as, πλήθω, *Her.i.194.* πληρώω, *Eur. Ion.* 1183; *Dat. Eur. H.F.* 372. γεμίζω, *Thuc.vii.53.* γέμω, *Thuc.vii.25*; *Dat. Aesch. Sup.* 653.

(b). to abound, (often a *Dat.*); as, πληθύνω, *Eur. H.F.* 1175; *Dat. Soph. Tr.* 53. βρύνω, *Soph. CEd.C.16*; *Dat. Eur. Bac.* 107. πλουτίζομαι, *Dat. Soph. CEd.T.30.*

(c). to want; as, δέω, *Thuc.ii.77.* δέομαι ask, *Thuc.i.32*; *Acc. Thuc.i.32.* δεύομαι, *Il.a.468.* πένομαι, *Eur. Sup.* 212. σπανίζω, *Thuc.i.41.*

(d). to deprive; as, ἀποστερέω, *Thuc.i.69*; with double *Acc.* see § 126.b.1.*obs.2.* ἐρημόω, *Her.vii.174.* μονόομαι, *Eur. Rhés.* 874.

*Obs.* 2. Adjectives are principally,

(a). full; πλήρης, *Her.viii.71*; *Dat. Eur. Bac.* 19. μέστος, *Xen. Cyr.iv.1.9.*

(b). rich; ἄφρεος, *Od.a.165*; *Dat. Hes. frag.* 453. πλούσιος, *Eur. Or.* 388.

(c). abundant; as, δασύς thick, *Xen. Anab.ii.4.14.* also a *Dat.*

(d). empty; as, κενός, *Eur. Hec.* 230.

(e). poor; as, πένης. *Eur. Elec.* 37. ἐνδεής *Eur. Hec.* 823.

(f). destitute; as, γυμνός, *Her.ii.141.* ἔρημος, *Her.vi.23.*

*Obs.* 3. Also with substantives; as, ἄσκον μέλανος οἴνοιο, *Od.a.196.*

2. Verbs denoting separation or cessation take a Genitive of the object which is left; as,

διέσχον ἀλλήλων,  
they were apart from each other.

ἐληξαν φόνον,  
they ceased from slaughter.

*Obs.* 1. Verbs of separation are of various kinds

(a). to separate; as, νοσφίζω, *Soph. Ph.* 1427. χωρίζω, *Her.i.172.*

(b) to keep off or restrain; as, ἀμύνω, *Il.o. 731.* εἶργω, *Thuc.iii.6.* κωλύω, *Thuc.ii.37.* Also ἀμύνω, εἶργω and others have a *Dat.* of the person defended, *Eur. Or.* 516.

(c) to deliver; as, ἐλευθερώω, *Her.v.62.* λύω, *Od.ε.397.* σώζω, *Eur. Or.* 769. so with *Adj.*; as, ἐλεύθερος, *Eur. Hip.* 1468.

(d) to move or be distant from; as, ἀπειμι, *Soph. CEd.T.229.* ἀπέχω, *Thuc.ii.21.* διέχω, *Xen. Anab.i.10.4.*



(e). to yield or retire from ; as, εἰκω, *Il.*ε.348. χάζομαι, *Il.*μ.262. χωρέω, *Il.*π.629, and its compounds παραχωρέω, ὑποχωρέω &c. 'to yield' has a Dat. of the person to whom, see § 125.a.4.obs.2.

(f). to differ from ; as, διαφέρω, *Thuc.*v.31. so Adj. see *next Rule*.

*Obs.* 2. Verbs of cessation are λήγω, *Il.*α.210. παύω, *Thuc.*vi.60.

*Obs.* 3. Verbs of *separation* are often used with ἀπὸ, or ἐκ ; as, ἐλευθερώσας ἀπὸ τῶν Μήδων, *Thuc.*ii.71.

Sometimes also verbs of *cessation* ; as, παῦσόν με ἐκ κακῶν, *Soph.* *El.*987.

3. Comparatives take a Genitive of the object with which anything is compared ; as,

μείζων αὐτοῦ,

greater with respect to him, i. e. greater than he.

*Obs.* 1. Hence verbs formed from comparatives, or implying a comparison take a Gen.; as, τῆς Μυτιλήνης ὕστερῃκει, *Thuc.*iii.31, 'he had come too late for'. Many comparative verbs, as, ἐλασσόμαι, ἡσσάομαι, μείδομαι, denote inferiority : see *next Rule*.

*Obs.* 2. Some Adj. expressing a *difference*, as, διάφορος, ἐνάντιος, ἕτερος, take a Gen. when a *comparison* is implied ; as, φίλους ποιεῖσθαι ἑτέρους τῶν ὄντων, *Thuc.*i.28. Such words have a Dat., when *opposition* is designed, see § 125.c.1.obs.2.

*Obs.* 3. For the use of ἤ, 'than' with comparatives, see § 128.a.

4. Verbs and adjectives denoting superiority or inferiority take a Genitive of the object with which another is compared ; as,

ἡσσᾶσθαι κακῶν,

to be overcome by misfortunes.

ἐγκρατὴς ἡδονῆς,

continent of pleasure.

*Obs.* 1. This Rule includes verbs denoting

(a). superiority or preeminence ; as, προέχω γὰρ αὐτῶν τοσούτον, *Her.*ii.136. περιγίγνομαι, *Thuc.*ii.65.

(b). inferiority ; as, ἡσσηθεῖεν τοῦ παρόντος δεινοῦ, *Thuc.*iv.37. These verbs are mostly formed from comparatives, see *above.* 3.obs.1 : and as they are mostly *passives*, comp. *above.* a.2.obs.1.

(c) dominion or rule ; such verbs commonly have a Gen. signifying to 'rule over' or 'exercise power', and a Dat., as signifying to 'command' or 'give orders to', see § 125.a.4.

some have an Acc. with a transitive sense, as, νικᾶω, to conquer, always has.

ἔρχω, *Her.*i.26 ; Dat. *Il.*π.552. σημαίνω, *Il.*ξ.84 ; Dat. *Il.*α.289.

ἡγέομαι, *Thuc.*ii.10 ; Dat. *Il.*π.164 ; Acc. *Thuc.*i.19.

κρατέω, *Thuc.*i.70 ; — *Od.*λ.485 ; — *Thuc.*i.109.

so with verbs formed from nouns, see *above.* e.2.obs.2 ; as, ἀνάσσω, *Il.*α.38 ; Dat. *Il.*α.288. ἐπιστατέω, *Xen.* *Cyr.*i.1.2 ; Dat. *Plat.* *Crat.* 390. δεσπότης, *Eur.* *Alc.* 497 ; Acc. *Eur.* *H.F.* 28. στρατηγέω, *Thuc.*i.29 ; Dat. *Her.*vi.72.



ἐπιτροπεύω rule as deputy, *Her.vii.7.* for Acc. see § 126.a.1.obs.4.b.

(d). submission or obedience ; such verbs also take a Dat. like those above ; as, *πέιθομαι, Thuc.vii.73 ; Dat. Xen. Cyr.i.1.2.*

*ἀκούω, Il.o.199 ; Dat. Il.π.515. ἀνηκουστέω, Il.o.236 ; Dat. Her.vi.14. ἀπειθέω, Xen. Cyr.iv.5.19 ; Dat. Il.ω.300. κατακούω, Dem. Ol.iii.15 ; Dat. Her.iii.88. ὑπακούω, Her.iii.101 ; Dat. Thuc.v.98.*

*Obs. 2.* Adj. belonging to this Rule, besides ἀκρατῆς, ἐγκρατῆς are mostly comparatives. See *preceding Rule.*

5. Words of buying, selling, valuing, or exchanging take a Genitive of the cost or value ; as,

ὠνέονται ταύτας χρημάτων μεγάλων, ἄξιος τιμῆς,  
they buy these for large sums. worthy of honour,

ἤμειβεν χρύσεια χαλκείων, τὰγαθὰ πόνων πωλοῦσι,  
he exchanged golden for brazen ones. they sell the good things for toils.

*Obs. 1.* A preposition, ἀντὶ, πρὸ, or πρὸς with Acc., is sometimes used with verbs of exchanging ; as, ἀντὶ θνητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλάξασθαι, *Isoc. Arch.138,b.*

*Obs. 2.* The price is sometimes put in the Dat. like the *instrument* ; as, οἰνίζοντο χαλκῷ, *Il.η.472.*

6. Many *middle* verbs take a Genitive from their literal meaning in the middle voice ; as,

Act. ἀφίεναι αὐτὸν, Mid. ἀφίεσθαι αὐτοῦ,  
to let him go. to let oneself go with respect to him.

ἔχω αὐτὸν, ἔχομαι αὐτοῦ.  
I hold him. I hold myself close to him.

*Obs. 1.* Hence the middle seems to have a different meaning from the active ; as,

ἐντρέπω turn, ἐντρέπομαι regard.	λαμβάνω take, λαμβάνομαι seize.
ἐπείγω urge, ἐπείγομαι am eager.	
ἐφίημι send out, ἐφίεμαι desire.	
	ὀρέγω stretch, ὀρέγομαι desire.
	ὀρμῶω impel, ὀρμῶομαι hasten.

*Obs. 2.* Yet these verbs are found with an Acc. ; as, τὸ παρὸν προίεμενοι, *Dem. Ol.i.9.*

(g) *Two Genitives depending on the same word.*

*Obs. 1.* Two Gen. of the *possessor* ; as, ἡ Νικίου τῶν λόγων ἀπραγμοσύνη, *Thuc.vi.18, Nicias's want of enterprise in his speech.* So κόρης νυμφεῖον Αἰδου, *Soph. Ant.1205.*

*Obs. 2.* Gen. of *participation* and the *author* ; as, ὦν δέ σου τυχεῖν ἐφίεμαι, *Soph. Ph.1315, but what I desire to obtain from you.*

*Obs. 3.* Gen. of the *object* and of *relation* ; as, τῆς ἀδελφῆς ἀτιμῶν τῆς καρηφορίας, *Plat. Hippar.229.c, the dishonouring of his sister with respect to the basket-bearing.*



## § 125. THE DATIVE CASE.

The use of the Dative may be thus divided,

- (a). The Dative of *the Receiver*.
- (b). The Dative of *the object to which a direction is made*.
- (c). The Dative of *Union*.
- (d). The Dative of *the Instrument*.

(a) *Dative of the Receiver.*

1. Most verbs take a Dative of the object to whose benefit or injury anything is done ; as,

ἐβοήθουν ἐμοί,  
they assisted me.

λυμαίνεται αὐτοῖς,  
he maltreats them.

*Obs.* 1. Several verbs denoting benefit or injury take a Dat. or Acc. because they may express either *a relation to* an object, or an act *immediately affecting* it ; as, ὠφελῶ I am *beneficial to* or I *benefit*, ἐμποδίζω I am *an impediment to* or I *impede* ; thus, ἀρέσκω, *Her.* ix.79 ; Acc. *Thuc.* i.128. ὠφελῶ, *Æsch. Per.* 839 ; Acc. *Thuc.* i.74. ἐμποδίζω, Dat. later, *Aristot. Eth.* i.10 ; Acc. *Xen. Mem.* iv.3.9. ἐνοχλέω, *Dem. Ol.* iii.6 ; Acc. *Dem. Aristoc.* 4. λυμαίνομαι, Dat. and Acc. *Her.* iii.16.

*Obs.* 2. Many verbs denoting 'to benefit' take only a Dat. ; as, ἀνδάνω, *Il.* a.24. ἀρήγω, *Il.* a.77. βοηθῶ, *Thuc.* iii.5. ἐπικουρέω, *Eur. Rh.* 959. λυσιτελέω, *Isoc. Pan.* 60.c.

But δύνημι has an Acc. only, *Eur. Med.* 567.

*Obs.* 3. Verbs denoting 'to ward off' or 'defend' take a Dat. of the *person* and an Acc. of the *danger* ; hence they have also a Dat. only of the person ; as, ἀλέξω, *Il.* i.251 ; Dat. only, *Il.* γ.9. ἀμύνω, *Il.* λ.277 ; Dat. *Thuc.* i.105. χραίσμῶ, *Il.* λ.120 ; Dat. *Il.* a.28.

So τιμωρέω *avenge*, usually a Dat. only, *Eur. Hec.* 737 ; but Dat. Acc. *Eur. Ph.* 949 ; Acc. only, *Eur. Or.* 427.

*Obs.* 4. Several verbs denoting 'to hurt' or 'injure' take an Acc. only ; as, ἀδικέω, *Thuc.* ii.71. βλάπτω, *Thuc.* i.33. ὕβριζω *outrage*, *Il.* λ.695. But ἀδικέω, ὕβριζω, are also used with *els*, *περὶ*, *πρὸς* : so ἄσεβέω, εὖσεβέω.

In *Æsch. Eum.* 631, οἷσι μὴ βλάβῃ θεὸς is probably 'for whom' or 'in whose case' a god may not injure it.

*Obs.* 5. Not only verbs denoting *benefit* or *injury*, but verbs of *all kinds* may have a Dat. to shew that a person is interested in the action ; as, ἐπιψηφίζεω ἀπολι ἀνδρὶ, *Her.* viii.61.

Several particular cases may be noticed,

(a). A Dat. with *ὡς*, when an observation is limited to a particular object ; as, μακρὰν γὰρ ὡς γέροντι προϋστάλης ὁδόν, *Soph. CEd.* C.20.

(b). The Dat. of a participle to shew the state or position of a per-



son referred to ; as, τὸ μὲν ἐξωθεν ἀπτομένῳ σώμα οὐκ ἄγαν θερμὸν ἦν, *Thuc.ii.49*.

(c). The Dat. of certain adjectives and participles expressing a feeling, (ἄσμενος, ἀχθόμενος, βουλόμενος, ἠδόμενος, θέλων,) with εἰμι, γίγνομαι ; as, ἐμοὶ δὲ κεν ἄσμένῳ εἴη, *Il.ξ.108*, he would be welcome to me. So βουλομένοις, *Thuc.vii.35*. This seems a species of *Attraction*.

(d). The Dat. of a personal pronoun redundantly ; as, ἡ βέβηκεν ἡμῖν ὁ ξένος, *Soph. CEd. C.82*. comp. the colloquial English ‘there’s a thing for you’.

(e). The Dat. dependent on a verb, where it might be a Gen. dependent on a noun ; as, ἵνα μὴ διασπασθῇ αὐτοῖς ἡ τάξις, *Thuc.v.70*. The Dat. marks a more lively interest.

(f). The expressions ἐστὶ μοι, ἐστὶ σοι for ἔχω, ἔχεις, I have, &c.

(g). Hence a Dat. which seems to be equivalent to ἀπὸ with a Gen. ; as, οἱ ἐδέξατο χάλκεον ἔγχος, *Od.π.40*. received for him, i. e. from him. So Τρῶεςσι χάριν καὶ κῦδος ἄροιο, *Il.δ.94*, at the hands of the Trojans.

2. Verbs of giving, paying, and entrusting require a Dative of the receiver ; as,

ἔδωκά σοι, τῇ πόλει ἀποτίνει, ἀγαθοῖς πιστεύω,  
I gave to thee. he repays the city. I trust good men.

*Obs. 1.* The verb δωρέομαι I present has two constructions like *dono* in Latin ; as, αἶμα, δ σοι δωρούμεθα, *Eur. Hec. 535*. and Ἑλένη σε ταῖσδε δωρεῖται χοῦσις, *Eur. Or. 117*.

*Obs. 2.* Verbs denoting ‘to take away’, the opposite of *giving*, sometimes have a Dat. ; as, ὁ τοῖσιν ἀφείλετο νόστιμον ἡμᾶρ, *Od.α.9*. Yet see *above*, 1.*obs.5.g*.

*Obs. 3.* For substantives see § 124.*c.2.obs.2*.

3. Verbs of promising, threatening, and declaring require a Dative of the receiver ; as,

παῖδι ὑπισχνεῖται, ἀπειλῶ σοι, ἄλλο τοι ἐρέω,  
he promises a child. I threaten thee. I will tell you another thing.

*Obs. 1.* Verbs of telling are sometimes used with πρὸς ; as, λέξατε πρὸς με, *Xen Anab.iii.3.2*.

*Obs. 2.* For verbs denoting to blame, reproach, &c. see *below*, *b.2*.

4. Verbs of commanding, obeying, and resisting require a Dative of the receiver ; as,

ἐκέλευσε κήρυξι, πείθονται νόμῳ, ἀντέστη αὐτῷ,  
he commanded heralds. they obey law. he opposed him.

*Obs. 1. Verbs of commanding.*

(a). Some have either a Dat., or an Acc. with an Infinitive ; as, ἐφίεμαι, *Soph. Ph. 618* ; Acc. *Theoc.xxv.205*. κελεύω, *Thuc.i.44* ; Acc. *Thuc.i.26*. προστάσσω, Dat. Acc. *Dem. Macar. 77*. So εἶπον, φράξω, meaning ‘to order’.



(b). Some which have a Dat. implying command, have a Gen. also, implying superiority. §124.f.4.obs.1.c.

(c). Verbs of *exhorting* or *inciting* commonly take an Acc. ; as, *νουθετέω*, *Soph. Ph.* 1283. *δρύνω*, *Thuc.i.84*. *παρακαλέω*, *Her.vii.158*. *παροξύνω*, *Thuc.vi.88*. *προτρέπω*, *Thuc.v.16*. So *πείθω* persuade. yet *δρύνω* implying command has a Dat. ; as, *Il.o.258*.

*Obs. 2. Verbs of obeying or disobeying.*

(a). Many such verbs have also a Gen. in the sense of *complying* or *listening to*, §124.f.4.obs.1.d.

(b). Verbs denoting 'to yield' or 'submit to' take a Dat. ; as, *τιμαῖς ὑπείκει*, *Soph. Aj.* 669. So *ἐνδίδωμι*, *Thuc.iii.37*. *ὑφίημι*, *Eur. Med.* 24.

Some have also an Acc. ; as, *λατρέω*, *Soph. Œd. C.* 105 ; Acc. *Eur. El.* 132. *ὑποπτήσσω* quail at, *Xen. Cyr.i.5.1* ; Acc. *Xen. Cyr.i.6.8*. *ὑφίσταμαι* sustain, Dat. rare. *Xen. Anab.iii.2.11* ; Acc. *Thuc.i.144*.

For such verbs with a Dat. or Gen. see §124.f.4.obs.1.d.

*Obs. 3. Verbs of resisting or opposing*, as distinguished from *disobeying*, are mostly compounded with *ἀντι* ; as, *ἀντέχω*, *Thuc.ii.49*. *ἀντιτάσσω*, *Thuc.iii.56*. with *πρός*, *Thuc.ii.87*.

5. Adjectives and adverbs denoting utility, pleasantness, ease, or their contraries, require a Dative of the object affected ; as,

τοῖς φίλοις ἡδύς,  
agreeable to his friends.

τόδε σοι αἰσχρόν,  
this is disgraceful to thee

*Obs. 1.* To this Rule may perhaps be referred a peculiar use of *ἄξιος* with a Dat. ; as, *ἡμῖν δ' Ἀχιλλεύς ἔξιος τιμῆς*, *Eur. Hec.* 313. Achilles is worthy of honour *with reference to us*, i. e. from us. See *above* 1.obs.5.g. So *μεταίτιος*, *Soph. Tr.* 1236.

*Obs. 2.* Adj. of this kind sometimes have a Gen. like substantives ; as, *ἄνδρα δυσμενῇ χθονὸς*, *Soph. Ant.* 187.

(b.). *Dative of the object to which a direction is made.*

1. Verbs take a Dative of the object towards which they express a direction ; as,

Ἀθήνῃ χεῖρας ἀνέσχον,  
they raised their hands to Minerva.

*Obs.* Under this Rule are found verbs expressing

(a). Actual motion ; as, *Σαμίοις ἦλθε*, *Thuc.i.13*. In prose mostly an Acc. with *εἰς*, *ἐπ*, *πρός*.

(b). An act done *against* another ; as, *τῷδε θωρήξομαι*, *Il.η.101*.

(c). Praying to ; as, *εὔχοντο θεοῖς*, *Il.γ.296*.

(d). Looking at ; as, *τοῖς κερτομοῦσιν ἀναβλέπει*, *Eur. Sup.* 323.



2. Some verbs expressing feelings or passions require a Dative of the object against which the feeling is entertained ; as,

ἐσπέρχετο τῷ Ἀρισταγόρῃ,  
he was incensed against Aristagoras.

*Obs.* Verbs of this kind mostly denote

(a). Anger ; as, κοτέω, *Π.ξ.143.* χολόδομαι, *Her.viii.31* ; with ἐς, *Her.iii.52.*

(b). Envy ; as, μεγαίρω, *Π.ο.473.* φθονέω, *Her.vii.237.*

(c). Reproach ; as, ἐπιτιμῶ, *Dem. Ep. Ph. 7.* ὀνειδίζω, *Thuc.iii.62.* Some have Dat. or Acc. ; ἐπιπλήσσω, Dat. *Her.iii.142* ; Acc. *Π.ψ.580.* λοιδορέω has an Acc. *Thuc.ii.62* ; but λοιδορέομαι Dat. *Arist. Pax. 57.* For μέμφομαι, and for Gen. with such verbs, see § 124.a.3. *obs.1.*

3. Verbs compounded with ἐπὶ or πρὸς take a Dative of the object to which the preposition refers ; as,

τοῖς θανούσιν ἐπεγγελάν,                      τείχει προσβάλλει,  
to deride the dead.                                      he attacks a wall.

*Obs.1.* So with *substantives* ; as, ἐπανάστασις δυνάτοισ, *Thuc.viii.21.*

*Obs.2.* Some compounds of ἐπὶ are found with a Gen. ; as, ἐπιβαίνειν τῶν σφετέρων οὐρῶν, *Her.iv.125.*

*Obs.3.* These verbs instead of a Dat. often have the preposition repeated with an Acc. ; as, ἐπιστρατεύω, *Dem. Cor.112.* προσμίσγω, *Thuc.iii.22.* Sometimes an Acc. alone, see § 126.a.1. *obs.4.*

*Obs.4.* Some compounded with other prepositions, εἰς, ὑπὸ, have a Dat. when they imply a direction ; as, αὐτῷ τε Καμβύσῃ ἐσελεθεῖν οἰκτὸν τινα, *Her.iii.14.*

So even with κατὰ, (which commonly has a Gen. § 124.e.4. *obs.3.*) ; as, τοῖς σοῖς ἄχεσι καθυβρίζων, *Soph. Aj. 153.*

### (c). Dative of Union.

1. Words denoting union, companionship, and their contraries, take a Dative of the object to which another is joined ; as,

ὁμιλεῖ ἐμοί,                                      πᾶσιν ἐρίζεις,  
he associates with me.                                      thou contendest with all.

*Obs.1.* This Dat. is used with Verbs denoting

(a). to join ; as, ζεύγνυμι, *Soph. CEd.T.826.* mostly compounds of σύν.

(b). to associate ; as, ὁμιλέω, *Her.iii.131.* also with ἐν, μετὰ, σύν, παρά.

(c). to mix ; as, μίγνυμι, *Isoc. Pan. 166.* also with εἰς, μετὰ, σύν.

(d). to communicate ; as, κοινῶ, *Thuc.iii.95.* also with εἰς, πρὸς. For a Gen. of the thing communicated see § 124.d.5.

(e). to converse ; as, διαλέγομαι, *Thuc.vi.57.* also with πρὸς.



(f). to contend ; as, ἐρίζω, *Thuc.v.79. μάχομαι, Her.vii.104. πολεμέω, Dem. Ph.iii.20.* also with ἐπὶ, πρὸς.

so *πειράδομαι* meaning 'to try the strength of', *Il.φ.225.*

*Obs. 2.* This Dat. is also used with

(a). Adjectives ; as, κοινὸς, *Thuc.vii.61.* also a Gen., though mostly with a substantive expressed ; as, *Thuc.iii.65.* also with ἐπὶ, παρὰ. In some familiar expressions κοινὸς seems to be omitted ; as, σοὶ δὲ καὶ τοῦτοις τί ἐστι ; *Her.v.33,* what have you to do with these ? so with Adj. denoting *opposition* ; as, διάφορος, *Thuc.iii.2. ἀλλότριος, Her.iii.119. ἐνάντιος, Thuc.i.93.* For a Gen. see § 124.f.3. *obs.2.*

(b). Adverbs ; as, μίγδα, *Il.θ.437.*

(c). Substantives ; as, ἐπικοινωνία, *Plat. Soph. 252.d.*

*Obs.3.* Words compounded with σύν, and ὁμο-, take this Dat. ; as, συγκινδυνεύω, *Thuc.i.32. ὁμόφωνος, Æsch. Ag.158.*

*Obs. 4.* A Dat. expressing *accompaniment* is often put alone

(a). in military enumerations ; as, ἐβοήθησαν πεντακοσίοις ὀπλίταις, *Thuc.i.107.*

(b). when the pronoun αὐτὸς is used ; as, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον, *Thuc.ii.90,* 'men and all'.

2. Words denoting to meet or approach take a Dative of the object met or approached ; as,

ἀπαντήσω Μενελάω,

I will meet Menelaus.

ἐμπελάσεις τάνδρῃ,

you approach the man.

*Obs. 1.* Verbs denoting to meet are principally

(a). Derivatives from ἀντί ; as, *Ion. or Poet. ἀντέω, ἀντιάζω, ὅπαντάω, ἵπαντιάζω ;—Epic. ἀντιδῶ ;—Att. prose ἀπαντάω.*

these verbs take, according to their meaning, a—

Dat. to meet ; as, ἤρτεον ἀλλήλοις, *Il.η.423. ἀπαντᾷ κήρυκι, Thuc.iv.97.* N.B. ἀπαντάω is only thus used.

Gen. to meet with or obtain ; as, κνίσσης ἀντιόσας, *Il.α.66.* see § 124.d.5. *obs.3.c.* Sometimes ἀντῶ 'to meet' has a Gen. ; as, *Il.π.423.*

Acc. an *Ionic* construction, 'to tend' ; as, λέχος ἀντιόωσαν, *Il.α.31.—* 'to meet an enemy' ; as, ἀντιδῶν τὸν στράτον, *Her.ii.141.*

(b). compounds of τυγχάνω ; as, ἐντυγχάνω, *Thuc.iv.40. περιτυγχάνω, Thuc.iii.33. συντυγχάνω, Her.iv.14.* For a Gen. see § 124.d.5. *obs.3.c.*

*Obs. 2.* Some Adj. derived from ἀντί take a Dat. ; as, ἐνάντιος, see above 1. *obs.2.a.* ἄντιος opposite, Dat. *Her.v.18 ;* before, in the presence of, Gen. *Eur. Or.1461.*

*Obs. 3.* Words denoting *nearness* have a Dat. or a Gen. of *Relation*, § 124. f. 'with respect to'.

(a) with *Adverbs* the Gen. is the usual case ; as, πέλας, *Her.viii.39 ;* Dat. *Eur. Sup. 1024.*

ἐγγὺς, *Soph. A. 932 ;* Dat. *Eur. Her. 37. πλήσιον, Thuc.i.57 ;* Dat. *Eur. Iph. A. 1551.*

(b) with *Verbs and Adjectives* the Dat. is the usual case ; as, πλησιάζω, *Eur. El. 634. πλήσιος, Soph. Ant. 761.*

πελάζω, *Eur. Hec. 1289 ;* Gen. *Soph. Ph. 1408.* Also with εἰς, πρὸς.



3. Words denoting to follow or attend upon take a Dative of the object followed ; as,

ἔπομαι τοῖς παλαιοῖς,  
I follow the ancients.

ὀπηδεῖ σοι,  
he attends on thee.

*Obs. 1.* Words of this kind are Verbs ; as, ἀκολουθέω, *Dem. Ph.i.45.* ἔπομαι, *Thuc.ii.35.* ὀπηδέω, *Il.β.184.* yet δμαρτέω has an Acc. *Il.μ.400.* Adj. ; as, ἀκόλουθος, *Dem. Cor.320.* | Adv. ; as, ἀκολουθῶς, *Dem. Leo.88.* Substantives ; as, διαδοχῇ, *Dem. Ph.i.24.*

*Obs. 2.* Such words are also used with ἅμα, μετὰ, σὺν, ὅπισθεν.

*Obs. 3.* A Dat. put alone, where a word is repeated, seems to belong to this Rule ; as, ἄλλον δ' ἂν ἄλλῃ προσίοις, *Soph. Œd. T. 175,* one after another.

4. Words denoting similarity, fitness, or the contraries, take a Dative of the object to which they relate ; as,

ὅμοιος τοῖς ἄλλοις,  
like the rest.

τόδε μοι πρέπει,  
this befits me.

*Obs. 1.* To this Rule belong words denoting  
(a). Identity ; as, ὁ αὐτὸς, *Her.iv.132.* ὡσαντῶς, *Soph.Tr.371.*  
(b). Similarity ; as, ὅμοιος, *Thuc.i.82.* ἔοικα, *Il.β.20.* εἶδομαι, *Il.β.22.*  
(c). Equality ; as, ἴσος, *Her.vii.155.* ἀτάλαντος, *Il.β.169.*  
(d). Kindred ; as, ἀδελφός, *Soph. Œd. c.1262.* προσωδός, *Eur. Ion. 371.*  
(e). Fitness ; as, ἀρμόζω, *Soph. El. 1293.* προσήκει, *Thuc.ii.89.*  
(f). Difference or opposition ; as, διάφορος, see above 1.obs.2.

*Obs. 2.* With Adj. or Adv. of equality καὶ may be used instead of a Dat. ; as, ἴσα καὶ ἰκέται ἐσμέν, *Thuc.ii.14.*

*Obs. 3.* Words of this kind are sometimes found with a Gen. ; as, πρέπον δαίμονος τοῦ 'μοῦ, *Soph. Aj.534.* ἀδελφὰ τῶν εἰρημένων, *Isoc. Pan.79.*

*Obs. 4.* Hence the construction of δεῖ and χρῆ with a Dat. ; as, δεῖ—Dat. with Gen. of thing ; as, σοὶ παίδων τί δεῖ, *Eur. Med. 565.* also Acc. with Gen. ; as, σὲ δεῖ Προμηθέως, *Æsch. Prom. 86.* χρῆ—Dat. rare ; as, ἄλλῃ γὰρ ἢ μοι χρῆ, *Soph. Ant. 736.* also Acc. with Gen. ; as, ὅττερό σε χρῆ, *Od.α.124.* Both may have Acc. with Infin.

#### (d) Dative of the Instrument.

1. Verbs and nouns take a Dative case to denote the instrument, cause, or manner of existence ; as,

σκήπτρῳ αὐτὸν ἔτυψε, τιμῇ ἐπαρθεῖς, βίᾳ ἐξῆλθε,  
he struck him with a sceptre. elated with honour. he came out by force.



*Obs. 1. Dative of the Instrument.*

(a). Under this head may be placed the *Dat.* with *χράσμαι* I use ; as, *χρᾶσθαι τῷ ὕδατι*, *Her.iii.117.* for *χρᾶω* is *commodo*, I lend, hence *χράσμαι* I accommodate myself with a thing.

(b). Prepositions are often used, especially in poetry ; as, *ἀπὸ*, *Soph. CEd. C.936.* *διὰ*, *Soph. CEd. C.470.* *ἐκ*, *Theoc.vii.6.* *ἐν*, *Il.a.587.* *σὺν*, *Theogn. 237.* *ὅπῳ* *Dat. Il.β.374.*

(c). In *Ionic* poets a *Gen.* sometimes expresses the instrument, as if it were the *agent* or *author* of an action ; as, *πρήσαι πυρὸς δηλίου θύρετρα*, *Il.β.415.*

*Obs. 2. Dative of the Cause.*

The *Dat.* of the *Cause* mostly denotes the *source from whence an act proceeds* ; thus it differs from the *Gen. of the Cause*, § 124.a.3.obs.1.

(a). Sometimes this *Dat.* expresses an *internal feeling* ; as, *εὐνοίᾳ αὐδῶ*, *Soph. El. 233*, from good-will. Poets also use *ἀμφί* or *περί*, *Æsch. Choeph. 533*, *Pers. 693.* so *ὅπῳ* with *Gen.* like the *Agent*, *Thuc.ii.8.*

(b). Sometimes an *external object* is expressed ; as, *κέρδει ἐπαυρόμενος*, *Thuc.iii.38.* Also with *ἐπὶ*, *Xen. Mem.i.2.25.*

(c). Sometimes this *Dat.* is used with verbs of feeling to denote the *cause* or *object*, where a *Gen.* is usual ; as, *θαυμάζω τῇ ἀποκλείσει μου*, *Thuc.iv.85.* see § 124.a.3.obs.1. Also with *ἐπὶ*, *Xen. Hist.vii.4.21.*

(d). For the *Dat.* expressing the *Agent* see § 124.a.2.obs.1.c.

*Obs. 3. Dative of the Manner* is used

(a). with verbs of all kinds ; as, *βίᾳ διαφύγοιεν*, *Thuc.iv.19.*

(b). with adjectives ; as, *ἴσοι τῇ γνώμῃ καὶ εὐνοίᾳ*, *Thuc.iii.9.*

(c). with substantives ; as, *ὀνόματι σπονδαὶ ἔσονται*, *Thuc.vi.10.*

hence this *Dat.* often takes the place of an *adverb* ; as above *ὀνόματι* by name or *nominally* : indeed many words called adverbs are only *datives of the manner* ; as, *ιδίᾳ*, *δημοσίᾳ*.

(d). Under this head may probably be placed the *Dat.* with *νομίζω*, where *χρῆσθαι* is sometimes said to be understood ; as, *ἀγῶσι νομίζοντες*, *Thuc.ii.38*, using, or being accustomed to, games ; literally ‘ making a practice with games ’ : so *Thuc.iii.82.*

## § 126. THE ACCUSATIVE CASE.

### (a) A single Accusative.

1. All transitive verbs, whether active or deponent, take an *Accusative* of the immediate object ; as,

διώκω αὐτόν,  
I pursue him.

δέχομαι ὑμᾶς,  
I receive you.

*Obs. 1.* Even *Adj.* are found with this *Acc.* *πολλὰ ξυνίστορα κακὰ* *Æsch. Ag. 1090*, conscious of many crimes.

*Obs. 2. The Cognate Accusative.*

All verbs may have an *Acc.* of a *cognate noun* ; as, *εὐχὴν εἶχομαι*, *ἀπείλας ἀπειλῶ*. A *Dat.* is also used ; as, *ὑπὸν εὐδοντα*, *Soph. CEd.T.65.*



Several particulars of the Cognate Acc. may be noticed.

(a). The Acc. with an adjective equivalent to an adverb ; as, ἀρίστην βουλὴν βουλευσθ, *Pl.* 74, i. e. ἄριστα βουλευσθ. So with Adj. ; as, κακοὺς κακίαν πᾶσαν, *Plat. Rep.* vi. 490. d.

(b). With verbs of conquering not only νίκη, but the word which denotes the kind of contest ; as, νενικήκατε ναυμαχίας, *Thuc.* vii. 66. So νικᾶν γνώμην—δίκην—ψήφισμα.

(c). An object celebrated by a sacrifice, feast, dance, &c. ; as, ἔθνε τὰ εὐαγγέλια, *Xen. Hist.* i. 6. 38. So δαΐσειν γάμον, *Pl.* τ. 299.

(d). Some technical phrases, where the Article stands alone ; as, ἔδησε τὴν ἐπὶ θανάτῳ, *Her.* iii. 119.

(e). An object moved over or rested on ; as, οὐρανὸν διφρηλατῶν, *Soph.* *Aj.* 845. σέλιμα σεμνὸν ἡμένων, *Æsch.* *Ag.* 190.

(f). The expression of a look, cry, breathing, &c. ; as, ἀναβλέπων φονίαν φλόγα, *Eur. Ion.* 1284. κλάζοντες Ἄρη, *Æsch.* *Ag.* 48.

(g). The effect of an action ; as, ἔκειρε φόνον, *Soph.* *Aj.* 55. These three last are mostly used in poetry.

### Obs. 3. Neuter Verbs used as transitives.

(a). Some verbs commonly neuter are occasionally, in poetry, used as transitives or causatives ; as, αἶσσω I rush, but ἤξεν χέρα, *Soph.* *Aj.* 40. So βαίνω, *Eur. Ph.* 1427. ζέω, *Æsch. Prom.* 378. λάμπω, *Eur. Ion.* 83. πλέω, *Eur. Iph.* T. 410. βέω, *Eur. Hec.* 531.

(b). Many neuters denoting a feeling or emotion take an Acc. of the object, with which the feeling is connected ; as, οὔτε Φίλιππος ἐθάρρει τούτους, *Dem. Ol.* iii. 8, was confident with respect to, i. e. trusted them. So αἰδέομαι, *Her.* ix. 7. αἰσχύνομαι, *Thuc.* iii. 14. ἀλγέω, *Soph.* *Aj.* 790. ἔχθομαι, *Pl.* ε. 361. καταπλήσσομαι, *Xen. Hist.* iv. 4. 15. ὀδύρομαι, *Od.* δ. 100. *Gen. Od.* δ. 104. Hence with some middle verbs, which seem to gain a new meaning ; as, τύπτονται τὸν θεόν, *Her.* ii. 132, they beat themselves for, i. e. lament the god. So κόπτομαι, τίλλομαι.

(c). Some particular verbs not denoting a feeling take an Acc. as, λαυθάνω escape notice, *Thuc.* ii. 76. So κρίπτομαι, κεύθω. μένω wait for, *Dem. Ph.* i. 43. So ἐπιμένω, περιμένω. δμνυμι swear by, *Her.* iv. 172. φθάνω anticipate, *Thuc.* ii. 52.

### Obs. 4. An Accusative of the remote object.

Verbs sometimes have an Acc., instead of a Dat., of the remote object. This arises from the tendency of language to shorten and simplify expressions, as in colloquial English ‘to horse’, ‘to victual’, &c.

(a). Verbs compounded with ἐπὶ or πρὸς ; as, σέ μὲν εὖ πράσσοντ’ ἐπιχαίρω, *Soph.* *Aj.* 136 ; also *Dat. Aj.* 961. So ἐπιλείπω, *Her.* ii. 25. προσκυνέω, *Her.* iii. 86. προσαυδῶ, προσεῖπον, πρόσφημι, προσφωνέω, *Hom. passim*, with Acc. only. but ἐπιστρατεύω, *Thuc.* iv. 92 ; προσβάλλω, *Pl.* η. 421 ; προσκυβέζομαι, *Thuc.* i. 26 ; προσοικέω, *Thuc.* i. 24 ; more commonly have a Dat., or the preposition repeated with an Acc. the Acc. with these words may be explained by considering the preposition as separated.

(b). Verbs derived from compound nouns ; as, αὐτὸν Μῆδοι ἐδορυφόρου, *Thuc.* i. 180.



so ἀργυρολογέω, *Thuc.ii.69.* δασμολογέω, *Isoe. Paneg. 68.2.*

ἵπτροπτεύω am guardian to, *Thuc.i.132*; for Gen. §124.f.4. *obs.1.c.*

εὐεργετέω, *Lys. Strat. 14.* κακουργέω, *Xen. Cyr.i.6.29.*

(c). Verbs not derived from compound nouns; as, Διὸς δ' ἄλιτῶμαι ἐφέτμας, *Il.ω.570.* sin against.

so ἀμείβομαι answer, *Her.i.43*; also with double Acc. *Her.ii.173.*

λοχάω lie in wait for, *Her.vi.138.* πείθω persuade, *passim.*

σπένδομαι make a truce for, *Thuc.iii.24.*

(d). Verbs denoting to escape or shrink from, which have a Gen. with or without a preposition; as, ἀπέδρασαν αὐτὸν, *Thuc.i.128.* they ran away from him.

so ἀποφεύγω, *Her.vi.104.* ὑποείκω, *Il.ο.227.* so *tela exit*, *Æn.v.438.*

2. The word which restricts or qualifies the meaning of a verb or noun is put in the Accusative, where the preposition κατὰ might be supplied; as,

κεφαλὴν καὶ ὄμματα ἕοικας,      Ρωμαῖος πατρίδα,  
you are like him in your head and eyes.      a Roman as to country.

*Obs. 1.* The κατὰ is sometimes expressed; as, κατὰ γνῶμην ἴδρις, *Soph. Œd. T.1087.*

*Obs. 2.* As this Acc. serves to express the *manner* in which a thing is done or exists, the Acc. becomes a common case for adverbs; as, δίκην, χάριν.

(a). As the Dat. expresses the *manner* also, it is often equivalent to this Acc.; as, τῷ σώματι δυνατός, *Xen. Mem.ii.1.28.*

(b). See also the *Gen. of Relation*.

*Obs. 3.* Some particular cases of this Acc. may be noticed—

(a). An Acc. with an Adj. to shew in what the quality is displayed; as, βοὴν ἀγαθός, *Hom. passim.*

An infinitive often takes the place of this Acc. especially in poetry; as, ἄλκιμος μάχεσθαι, *Il.ο.570.*

(b). A *second* Acc. with certain verbs; as, οὐκ αἰτιῶμαι τὰδε τὸν θεόν, *Xen. Cyr.vii.22.* So where some verb may be supplied instead of κατὰ; as, ἔπη, ἃ σὺ τήνδ' ἀτιμάζεις πόλιν, *Soph. Œd.T.339.* for ἃ λέγων.

(c). A *second* Acc. explaining or correcting another; as, τὸν δ' ἄορι πλῆξ' αὐχένα, *Il.λ.240.*

(d). The Acc. of neuter pronouns and adjectives with χρόμαι may be placed here; as, ἐκείνη (κρήνη) τὰ πλείστου ἕξια ἐχρῶντο, *Thuc.ii.15.*

### (b) The Double Accusative.

1. Verbs of asking, teaching, treating well or ill, and many others, take two Accusatives, one of the *person*, the other of the *thing*; as,

αἰτεῖ με ταῦτα,      πάντα σε διδάξομαι,  
he asks me for these things.      I will teach you all things.



τὸν βασιλέα δρᾶν τοῦτο,  
to do this to the king.

In the use of the double Acc. the following distinctions may be noticed ;

*Obs. 1.* Both Acc.s the *immediate objects* of the verb,—the verb admitting of a twofold construction ; thus,

(a). To ask ; as, αἰτέειν Ἀμασιν θυγατέρα, *Her.iii.1.*—because both αἰτέειν Ἀμασιν and αἰτέειν θυγατέρα may be used. The Acc. of the *thing* is sometimes the object *asked about*, not *asked for* ; as, ἐκεῖνο δ' εἶπρό με, *Her.i.32.* also περὶ may be used. The *person* asked is sometimes in the Gen. ; as, αἰτέισθαι πατρὸς, *Eur. Med. 938.* Also with παρὰ.

(b). To clothe or strip ; as, τὸν μὲν ἑαυτοῦ ἐκεῖνον ἡμφίεσε, *Xen. Cyr.i.3.17.*

(c). To persuade ; as, τοῦτο οὐκ ἔπειθε τοὺς Φωκαίτας, *Her.i.163.*

(d). To teach ; as, παιδεύουσι τοὺς παῖδας τρία μῦνα, *Her.i.136.*

So occasionally with some verbs which have two slightly varying meanings ; as, ἀναμνάω I *remind* a person or *bring to mind* a thing ; thus, ἀναμνήσω ὑμᾶς τοὺς κινδύνους, *Xen. Anab.iii.2.11.* also, ἀπολούω, *Il.σ.345.* ἀποτίνομαι, *Eur. Her. 855.* διατρίβω, *Od.β.204.* ἔδω, *Soph. Ant. 538.* καθαίρω, *Il.π.667.* νίζω, *Od.ζ.224.*

*Obs. 2.* The *thing* the immediate object, the *person* the remote ;

(a). To do ; as, τοὺς ὑπολοίπους δρᾶσαι τοῦτο, *Thuc.iii.11.* So with ποιέω, ἔρδω, πράττω. The *person* is sometimes in the Dat. ; as, *Od.ξ.289.* sometimes with εἰς or πρὸς ; as, *Her.i.41.*

(b). To speak ; as, κείνον πολλά τε καὶ κακὰ ἔλεγε, *Her.viii.61.* so with εἶπον, ἔρέω. In this construction the *person* is properly spoken of, not spoken to. So sometimes ἀμείβομαι, *Soph. Œd.C.991.* ἐπισκήπτω, *Soph. Tr. 1223.*

*Obs. 3.* The *thing* the immediate object, the *person* the object from which something is removed, where ἀπὸ might be expected.

(a) To take away ; as, μήδε σὺ τόνδ' ἀποαίρεο κούρην, *Il.α.275.* The Dat. of the *person* is also used ; as, *Od.α.9.*

(b) to hide ; as, φίλους κρύπτειν σὰς δυσπραξίας, *Eur. Hip. 912.* So sometimes κωλύω, *Soph. Ph. 1241.* ἔργω, *Arist. Vesp. 334.*

*Obs. 4.* The *person* the immediate object, the *thing* an object to which a direction is made, where εἰς might be used or ποιεῖν supplied.

(a). To urge or challenge ; as, ταῦτα προυκαλεῖτο τοὺς συνόντας, *Xen. Cyr.i.4.4.* With εἰς, see *Thuc.iv.19.*

(b). To force ; as, τοῦτο μὴ ἀνάγκάζε με, *Plat. Rep.v.473.* With εἰς, see *Thuc.vii.58.*

*Obs. 5.* With verbs of *doing* or *speaking*, adverbs (εὖ, κακῶς) may be used instead of the Acc. of the *thing* ; as, μὴ δρᾶ τοὺς τεθνηκότας κακῶς, *Soph. Aj. 1154.* ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ, *Od.α.302.* Hence an Acc. with the compounds εὐλογέω, εὐεργετέω.

The indefinite expression ὥς ἐκέλευε takes the place of the *thing*, in *Her.vii.88.*



2. The Accusative of the *thing* remains with such verbs in the passive voice ; as,

ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους,  
having had the tribute exacted from him by the king.

*Obs.* Even where the active has the *person* in the Dat., the Acc. of the *thing* often remains in the passive ; as, Act. ἐπιτρέπει μοι τὴν φυλακὴν—Pass. ἐπιτρέπομαι τὴν φυλακὴν, *Thuc.*i.126. See the *Passive Voice*.

3. All verbs denoting a causation may have two Accusatives, either with or without εἶναι, one of which is a predicate of the other ; as,

ποιῶ σε κριτὴν or σε εἶναι κριτὴν,  
I make you a judge, or to be a judge.

*Obs.* 1. Verbs of this kind are principally,

(a). To make or render ; as, γέλωτα τὰ τοιαῦτα τίθεσθαι, *Her.*iii.38.

(b). To think or reckon ; as, νομίζοντες τὴν γῆν τοῦ Διὸς εἶναι γυναῖκα, *Her.*iv.59.

(c). To choose or appoint ; as, ὑπαρχον καταστήσας Μασκάμην, *Her.*vii.105.

(d). To call or name ; as, καλοῦσι αὐτὴν Κορυφάσιον, *Thuc.*iv.3. τίθεσθαι ὄνομα, to give a name, takes the name itself in the Acc. ; as, ταύτῃ συνοικίᾳ ἐθέμεθα πόλιν ὄνομα, *Plat. Rep.*ii.369.

so with any verbs, which admit of a *predication* following them ; as, οὔτε δικαστὴν ἐφη Βρασίδαν ἀγαγεῖν, *Thuc.*iv.83.

*Obs.* 2. Some peculiarities may be noticed ;

(a). The predicate an adjective expressing the effect of the verb ; as, διδάσκει δ' ἄνδρα χεῖρα χρεια σοφὸν, *Eur. El.* 379. So αὔξειν τινα μέγαν.

(b). One Acc. the *person caused*, and the other the *thing which he is caused to do* ; as, βούλει σε γεύσω μέθυ, *Eur. Cyc.* 149, shall I make you taste the wine. So with πιπίσκω, *Pind. Isth.*vi.18. πορεύω, *Soph. Tr.* 559.

*Obs.* 3. Verbs may have two Acc. with different constructions,

(a). One Acc. used as with a transitive verb, the other a cognate Acc. ; as, ἐστεφάνουν μ' εὐαγγέλια, *Arist. Eq.* 647.

(b). One Acc. governed by a preposition in composition, the other by the verb ; as, τείχος περιβαλέσθαι τὴν πόλιν, *Her.*i.163.

## § 127. CASES NOT GOVERNED BY OTHER WORDS.

### (a) Place.

In expressing *at*, *to*, *from*, a place, appropriate cases are used, either with or without a preposition.



## 1. At a place is expressed in the Dative ; as,

Μαραθῶνι ὅτ' ἦμεν, ἐν Ἀθήναις τί ποιεῖς;  
 when we were at Marathon. what are you doing at Athens !

*Obs.* The Gen. sometimes expresses 'at a place', as if it were the *possessor* ; as, οὐτ' Ἀργεὸς οὔτε Μυκήνης, *Od. φ.* 108. So with the adverbial forms ποῦ, ὅπου, οὗ, αὐτοῦ.

## 2. To a place is expressed in the Accusative ; as,

Ἀθήνας ἀφικόμην, εἰς Μαραθῶνα πορευόμενος,  
 I came to Athens. going to Marathon.

*Obs.* 1. The verb ἀφικνέομαι may have an Acc. of a *person* ; as, ὅτε δὴ μνηστῆρας ἀφίκετο, *Od. α.* 332.

*Obs.* 2. Some adverbs denoting 'to a place' have the form of *datives* ; as, ποῖ, ὅποι, ἐνταῦθα.

## 3. From a place is expressed in the Genitive, but commonly with a preposition ; as,

ἐξ Ἀργεὸς ἦλθε,  
 he came from Argos.

*Obs.* When the names of places are used without a preposition, they often take the old forms, (see § 11. ii.) ; as, Dat. Ἀθήνησι at Athens ; Acc. Ἀθήνας to Athens ; Gen. Ἰδηθεν from Ida.

So with other words οἰκοθεν, πόθεν, οὐρανόθι, οἰκαδε, &c.

## (b) Space.

## 1. Distance is expressed in the Accusative ; as,

σταδίου πεντήκοντα διεκόμισαν,  
 they carried it fifty stadia.

*Obs.* Divided distance, or interval, may be described by διὰ ; as, διὰ δέκα ἐπαλξέων, *Thuc. iii.* 21.

## 2. The measurement of size is mostly expressed in the Genitive depending on εὖρος, μῆκος, πλάτος ; as,

ἵππόδρομος σταδίου τὸ πλάτος ἔχων,  
 a horse-course having the width of a stadium.

## (c) Time.

## 1. A point of time is expressed in the Genitive, and sometimes in the Dative or Accusative ; as,

τοῦ αὐτοῦ χειμῶνος, ἡμέρᾳ τῇδε ἀπῆλλαγμαι,  
 in the same winter. on this day I have been freed,

τὴν ὥραν ἐπάγει τὰς αἴγας,  
 he brings up the goats at the appointed time.



*Obs. 1.* The Dat. commonly marks a more definite and precise time than the Gen. or Acc.; as, *νυκτός* by night, but *τῇδε νυκτί* on this night.

*Obs. 2.* A preposition (*ἀπὸ, ἐκ, ἐν, μετὰ*) is sometimes used; as, *τῷδ' ἐν ἡματι*, *Eur. Hec.44.* So *ἐπὶ* with a *person*; as, *ἐπὶ Κύρου*, *Her.iii.89*, in the time of Cyrus.

2. Duration of time is expressed in the Accusative, and sometimes in the Genitive; as,

<i>ἐμάχοντο δέκα ἐνιαυτοὺς,</i> they fought for ten years.	<i>ἕξ ἐτῶν ἄλουτος,</i> unwashed for six years.
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*Obs. 1.* A preposition, *διὰ*, may be used; as, *δι' ἡμέρης δικάζειν*, *Her.i.97.*

*Obs. 2.* Time *before* and *since* is expressed,

(a). In the same way as a *point of time*, being distinguishable only by the context; as, *ποίου χρόνου πεπόρθηται πόλις*, *Æsch. Ag. 288*, 'since when'. *ἡμέρα πέμπτη ἐδιόξατε*, *Xen. Hist.ii.4.13*, 'five days ago'. *τρίτην ἡμέραν ἐπραττον*, *Xen. Cyr.vi.3.11*, 'three days ago'.

(b). With a preposition; as, *πρὸ τριῶν ἐτῶν : μετὰ δύο ἡμέρας*. This is more usual in later writers, see *Gr. Test. John xii. 1. Matth. xvi. 1.*

*Obs. 3.* A comparison between two points of time may be expressed by using *πρότερον, ὕστερον, πρὶν, ἔπει, πρὸ, μετὰ*; as, *ἔτεσι πολλοῖσι ὕστερον τούτων*, *Her.vi.140.* see *Her.vi.116.* Or else a simple Gen. is used; as, *τρίτην ἡμέραν αὐτοῦ ἤκοντος*, *Thuc.viii.23.*

*Obs. 4.* The time *within* which something is done is expressed by a Gen. either with or without *ἐντός, ἔσω*; as, *σὲ τριῶν ἡμερῶν προαγορεύω ἐκ τῆς γῆς μετορμίζεσθαι*, *Her.ii.115.* *ἐντός ἡμερῶν εἴκοσιν*, *Thuc.iv.28.*

*Obs. 5.* So much per day, per month &c. is expressed by the Gen. with the article; as, *τριάκοντα τοῦ μηνὸς δίδοναι*, *Xen. Hist.i.5.5.*

#### (d) *Absolute Cases.*

A substantive or pronoun is often joined to a participle in the genitive case, without their depending on any other word; as,

*τοῦτο, ἐμοῦ καθεύδοντος, ἐγένετο,*  
this happened, when I was sleeping.

*Obs. 1.* The *Genitive absolute* seems to be a definition of *time*, and on that account the Gen. is used. It may commonly be rendered in English by *when* or *while*.

*Obs. 2.* The Gen. absolute is only used when a *new subject* is introduced; thus, 'I saw this, when I came', *ἐγὼ ἐλθὼν τοῦτο εἶδον*; but 'I saw this, when he came', *αὐτοῦ ἐλθόντος, τοῦτο εἶδον*.



*Obs. 3.* The participle is sometimes put absolutely with a sentence ; as, δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, *Thuc.i.74*. The *Plur.* may then be used ; as, ἐσαγγελθέντων ὅτι φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσι, *Thuc.i.116*.

*Obs. 4.* Other cases besides the Genitive used absolutely,  
(a). The *Nominative absolute*.

With the participles of impersonal verbs ; as, παρέχον δὲ τῆς Ἀσίης πόσης ἔρχειν, *Her.v.49*.

With any other participles, less common ; as, λόγοι δ' ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, *Soph. Ant. 260*. This *Nom. Absol.* is mostly an apposition or correction of the former clause.

(b). The *Dative absolute*.

A definition of time ; as, περιόντι τῷ ἐνιαυτῷ οἱ ἔφοροι φαίνουσι φρουράν, *Xen. Hist.iii.2.25*.

An object to which an indistinct reference is made ; as, ποιήσαντι Φρυγίχῳ δράμα Μιλήτου ἄλωσιν καὶ διδάζαντι ἔπεσεν ἐς δάκρυα τὸ θέητρον, *Her.vi.21*.

(c). The *Accusative absolute*.

The *Acc. absolute* is only used in the construction with ὥς ; or in some irregular sentences where it may be referred to the government of some verb ; as, in *Her.v.103*, τὴν Καῦνον οὐ βουλομένην is referable to προσεκτῆσαντο.

The cases often called *Acc. Absol.* may as well be *Nom.* being neuter ; as, τέκν' εἰ φανέντ' ἁελπτα, *Soph. Œd. C.1120*.

*Obs. 5.* Absolute cases are often introduced by ὥς ; see § 135. c.2.b. obs.3.

*Obs. 6. Casus pendentes*—suspended cases.

The *casus pendentes* or suspended cases differ from the common absolute cases, as they are used without a participle, and always stand at the beginning of a sentence, the following words being afterwards turned so as not to accord with them ;—thus they make a species of *anacoluthon*.

The *casus pendens* is always an *emphatic object*.

(a). *Nominativus pendens* ; as, ἀνδρῶν δ' ὁμαίμοιν θάνατος ὧδ' αὐτόκτονος,—οὐκ ἔστι γῆρας τοῦδε τοῦ μίσματος, *Æsch. Sept. 673*.

Sometimes when it is in a kind of apposition, or repetition of a foregoing word ; as, θυγάτηρ μεγαλήτορος Ἡετίωνος,—Ἡετίων, ὃς ἐναίειν, *Il.ζ.395*.

(b). *Genitivus pendens* ; as, τῆς δὲ σῆς φρενός,—ἐν σου δέδοικα, *Eur. Andr. 361*. Sometimes with περί, *Her.vii.102*. see § 124.e. obs.2.

(c). *Dativus pendens*, unusual ; as, καὶ Λακεδαιμονίοις μὲν, &c. *Thuc.ii.7*, 'and as to the Lacedæmonians'.

(d). *Accusativus pendens* ; as, μητέρα δ',—εἰ οἱ θυμὸς ἐφορμᾶται γαμέσθαι, ἀψ' ἴτω ἐς μέγαρον, *Od.a.275*.



## ADJECTIVES.

§ 128. For the agreement of adjectives with substantives see § 118.

(a) *The Comparative Degree.*

1. The Comparative compares one object with another by means of ἢ than; as,

τῷ Θεῷ κρεῖσσον ἢ ἀνθρώπῳ ἀρέσκειν,  
it is better to please God than man.

*Obs. 1.* The comparative is sometimes omitted; as, ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἥπερ Ἀθηναίους, *Her. ix. 26.*

Sometimes there is a redundancy with μᾶλλον; as, ἄμεινον εἶη τεθνάναι μᾶλλον ἢ ζῶειν, *Her. i. 31.*

*Obs. 2.* After μᾶλλον the negative οὐ sometimes accompanies ἢ; as, μᾶλλον ἢ οὐ τοὺς αἰτίους, *Thuc. iii. 36.*

*Obs. 3.* Any words having a comparative force may be followed by ἢ; as, δύναμιν διπλασίαν ἢ ἔστι, *Thuc. i. 10.*

*Obs. 4.* When a quality exists in too high a degree for some act to ensue, ἢ is followed by ὥς or ὥστε with an Infinitive; as, μείζω κακὰ ἢ ὥστε ἀνακλαίειν, *Her. iii. 14.* The ὥς, ὥστε, is sometimes omitted.

(a). The positive without ἢ ὥστε may be used; as, ὀλίγους εἶναι τῇ στρατῇ συμβαλέειν, *Her. vi. 109.* Or with ὥστε; as, ὀλίγοι ἐσμέν, ὥστε ἐγκρατεῖς εἶναι αὐτῶν, *Xen. Cyr. iv. 5. 15.*

(b). A comparative with the Gen. of a noun may be used; as, κρεῖσσον λόγου, *Thuc. ii. 50*, 'too violent to be described'.

*Obs. 5.* When a quality exists in too high a degree for it to accord with another object, ἢ is followed by πρὸς or κατὰ; as, μείζον ἢ κατ' ἀνθρώπον νοσεῖς, *Soph. Œd. C. 598.*

(a). This construction is the same as the preceding, except that an object follows the comparative instead of an action, ἀνθρώπον for ἀνακλαίειν; hence the same idea may sometimes be expressed either way; as, μείζω ἢ κατὰ δάκρυα, *Thuc. vii. 75*, equivalent to ὥστε ἀνακλαίειν.

(b). Both are united in σοφώτερα ἢ κατ' ἄνδρα συμβαλεῖν, *Eur. Med. 673*, 'too wise for a man to conjecture'.

*Obs. 6.* When two qualities possessed by the same subject are compared, both adjectives or adverbs are in the comparative; as, ἐποίησα ταχύτερα ἢ σοφώτερα, *Her. iii. 65*, 'with more haste than wisdom'. Or else both in the positive with μᾶλλον; as, προθύμως μᾶλλον ἢ φίλως, *Æsch. Ag. 1569*, with more zeal than friendship.



2. \*H is often omitted after a comparative and the latter substantive put in the Genitive case ; as,

μείζων αὐτοῦ, *see* § 124.f.3.  
greater than he.

*Obs.* 1. In Latin *quam* must not be omitted, when the things compared are not subjects of the same verb ; but in Greek this is not regarded ; as, ἔξεστιν ἡμῖν μᾶλλον ἑτέρων, *Thuc.*i.85. *licet nobis magis quam aliis.*

*Obs.* 2. When a demonstrative, τοῦτον, τοῦδε, is governed by a comparative, it is sometimes further explained by ἡ and an Infinitive ; as, οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἡ πατρὸς ἐσθλοῦ κάγαθου πεφυκέναι, *Eur. Herac.*298.

*Obs.* 3. Instead of ἡ prepositions are sometimes used ; as, ἀντὶ, *Soph. Ant.* 182. πρὸ, *Her.*i.62. πρὸς (Acc.), *Her.*ii.35. ἐπὶ, *Od.*η.216. παρὰ (Acc.), *Thuc.*i.23. So πλην, *Eur. Herac.* 233.

3. \*H is often omitted without a Genitive, after ἔλαττον, πλέον, πλείω, with a numeral ; as,

ἔτη γεγρονὼς πλείω ἑβδομήκοντα,  
more than seventy years old.

*Obs.* 1. A comparative (μᾶλλον, πλέον) with a negative sometimes means ‘not so much’ ; and hence takes a construction with ἀλλὰ but, or ὅσον as ; thus, πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης, *Thuc.*i.83.

*Obs.* 2. A comparative used alone denotes *too great a degree* ; as, ἡμεῖς ἐκαστέρω οἰκέομεν, *Her.*σι.108, ‘too far off’ : or else *diminution* ; as, ἦν ἀδελφεὸς ὑπομαργότερος, *Her.*iii.145, ‘rather mad’.

### (b) The Superlative Degree.

1. ὦς, ὅπως, ἦ, ὅσον, ὅτι, set before Superlatives denote the greatest possible degree ; as,

ὥς ἄριστος,  
the best possible.

ὅτι μάλιστα,  
as much as possible.

*Obs.* 1. Δύναμαι or οἷός τε may be supplied, and is sometimes expressed, ναῦς ὥς δύνανται πλείστας, *Thuc.*vii.21.

*Obs.* 2. The force of a superlative is increased by the addition of εἰς one, i. e. one alone of all ; as, ἐπὶ πλείστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο, *Her.*σι.127. Hence εἰς without a superlative in μία τὰς πολλὰς, *Æsch. Ag.*1431. Yet sometimes the εἰς rather *qualifies* than heightens the superlative, as, μάλιστα δὴ μίαν πόλιν ἡδικηκότας, *Thuc.*iii.39, the most *for one city*. So with ἄνδρα ξένον, *Thuc.*i.74.

*Obs.* 3. The phrase ἐν τοῖς with a superlative has two meanings,

(a). It *increases* the force of the superlative ; as, ἐν τοῖς χαλεπώτατα διήγον, *Thuc.*vii.71, ‘fared worst of all’. It seems then to be a shorter



expression of a full form which sometimes occurs; as, ἐν τοῖς μεγίστοις μέγιστον, *Plat. Cratyl.* 320.

(b). It *qualifies* the force of the superlative; as, ἐν τοῖς πλείστοις νῆες, *Thuc.* iii. 17, 'one of the largest naval forces'. It seems then to be a kind of *Correction*, as if it were 'the largest,—i. e. among those which were largest'.

In either case the τοῖς remains unaltered in gender.

This idiom is most used by Herodotus, Thucydides, and Plato.

*Obs.* 4. A superlative with a negative sometimes means a *contrary affirmative*; as, οὐχ ἥκιστα, *Thuc.* i. 35, especially.

*Obs.* 5. A superlative used alone denotes a very high degree; as, ἀριστος very good, μέγιστος very great.

2. To denote the *measure of excess* or the *degree* in which one object is surpassed by another the dative or accusative is used; as,

πολὺ ἀσθενέστερος,  
much weaker.

μακρῶ ἀρίστην,  
by far the best.

*Obs.* 1. When two comparatives or superlatives, in different clauses, are stated as equal or proportionate to each other, they are commonly connected by ὅσῳ—τοσοῦτῳ, or ὅσον—τοσοῦτον; as, ὅσῳ μάλιστα καὶ ἐλεύθεροι ἦσαν, τοσοῦτῳ καὶ θρασύτατα τὸν μισθὸν ἀπῆτουν, *Thuc.* viii. 84. τοσοῦτῳ is sometimes omitted, when the clause with ὅσῳ comes last; as, αὐτοὶ μάλιστα ἐθνησκον, ὅσῳ καὶ μάλιστα προσήσαν, *Thuc.* ii. 47.

*Obs.* 2. For the superlative as a partitive, see § 124. d. 2.

### (c) Numerals.

*Obs.* 1. Numbers compounded with 8 and 9 may be expressed by way of subtraction; as, νῆες μιᾷς δέουσαι τεσσαράκοντα, *Thuc.* viii. 7, forty *wanting one*, i. e. 39 ships. Or with the Gen. Absol. δυοῖν δεύουσιν ἑκοσι ναυσί, *Xen. Hist.* i. i. 5. with 18 ships.

*Obs.* 2. Numbers above 100 are sometimes used in the *Sing.* collectively; as, τὴν διακοσίαν ἵππων, *Thuc.* i. 62, the 200 cavalry.

*Obs.* 3. Fractional numbers are sometimes expressed by means of an ordinal; as, ἑβδομον ἡμιτάλαντον, *Her.* i. 50, the seventh a half talent, i. e. 6½ talents. Or else in the *Plur.*; as, τρία ἡμιτάλαντα, *Her.* i. 15, three half talents, i. e. 1½ talents. So numerals are used with αὐτὸς; as, Ξενοκλείδης πέμπτος αὐτὸς, *Thuc.* i. 46, himself the fifth; i. e. with 4 others.

*Obs.* 4. For high numbers the Substantive forms are often used; as, δέκα μυριάσι δραχμῶν, *Thuc.* v. 63, ten myriads, i. e. 100000.



## § 129. PRONOUNS.

(a) *Personal Pronouns.*

1. For pronouns as subjects of verbs, *see* §118.7.

*Obs.* Personal pronouns are used, (generally with γέ), without a verb, in answer to questions; as, βούλει σμίκρον τί μοι χαρίσασθαι; — Ἐγώ γε, yes! *Plat. Gorg.* 462.a. So in dissuading; as, εἰ χρή θανοῦμαι.—μή σὺ γε, no do not, *Soph. Œd. C.* 1441.

2. The pronoun αὐτός has *three* principal meanings,

(a). When it agrees with a substantive or another personal pronoun it signifies *self*; as,

τὸν θάνατον αὐτὸν (or αὐτὸν τὸν θάνατον) φοβοῦμαι,  
I fear death itself.

*Obs.* 1. When the substantive has the Article, αὐτός in this sense must always stand before the article or after the substantive.

*Obs.* 2. The word with which αὐτός agrees is not always expressed; as, αὐτὸν καὶ θεράποντα, *Il.* ζ.17. the man himself.

*Obs.* 3. From this meaning, αὐτός is sometimes used for μόνος 'by one'self'; as, πάντα δυνήσεται αὐτὸς ἐλέσθαι, *Il.* ν.729.

(b) In the *oblique* cases it is used by itself as a personal pronoun of the 3rd Person; as,

ἔδωκα αὐτῷ,	ἑώρακα αὐτὸν,
I gave to him.	I have seen him.

*Obs.* 1. The Nom. αὐτός is not thus used, but always, in Classical Writers, comes under the first head; as, ὄφρ' αὐτὸς ἔχης γέρας, *Il.* α.133, that you may have a reward *yourself*.

*Obs.* 2. At a late period αὐτός was used for 'he' in the Nom.; as in the Gr. Test. *passim*.

(c) With the Article before it, it means *the same*; as,

ὁ αὐτὸς ἀνὴρ,	τὰ αὐτὰ ἔλεγον,
the same man.	they said the same things.

3. Ἑμαντοῦ, σεαντοῦ, ἐαυτοῦ, and οὖ in *Attic* usage, are reflexive pronouns, and refer to an agent whose action affects himself; as,

ὁ ἀνὴρ ἐαυτὸν ἀπέκτεινε,  
the man killed himself.

these pronouns refer to the *principal word* in the sentence.

*Obs.* 1. The principal word is properly the subject of the proposition in which the reflexive pronoun is found; as, ἐαυτὸν ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, *Thuc.* i.90. Yet when no am-



biguity can arise from it, the pronoun may refer to the subject of a *preceding* proposition ; as, *Kûros τῶν ἐθνῶν τούτων ἤρξεν, οὐθ' ἑαυτῷ δμογλώσσων ὄντων*, *Xen. Cyr.i.1.5* : This is especially the case with *οἷ*.

*Obs. 2.* In the *oratio obliqua* *οἷ* refers to a person whose sentiments are quoted ; as, *εἰπεῖν τε ἐκέλευον ὅτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ἤδη ἂν Ἀργείους συμμαχοὺς πεποιήσθαι*, *Thuc.v.46*, where *σφεῖς* refers to the subject of *ἐκέλευον*. Yet *αὐτὸς* is used in the same way, while *ἐκείνος* refers to the opposite party or person spoken to, see *Thuc.iv.98.99*.

*Obs. 3.* The possessives *σφέτερος*, (*ἕος, σφὸς, poetic*), are also reflective, and *σφέτερος* has often *αὐτῶν* joined with it ; as, *ἐπὶ τὰ σφέτερα αὐτῶν*, *Thuc.ii.12*, in Latin *sua ipsorum*, see below *b.3*.

*Obs. 4.* *Ἐαυτοῦ* and *οἷ* both belong to the 3rd Pers. but the former is the more emphatic. For the use of *ἑαυτοῦ*, *αὐτοῦ*, for *all persons*, see §36.3.*obs.2*.

*Obs. 5.* In *non-attic* writers *οἷ* is not always reflective, but is often used like *αὐτοῦ* ; as, *τὴν οἱ πόρε Φοῖβος Ἀπόλλων*, *Π.α.72*.

*Obs. 6.* With *ἐμαυτὸν*, *σεαυτὸν*, *ἐαυτὸν*, the preposition *κατὰ* has an idiomatic use ; as, *καὶ μαχόμεν κατ' ἐμαυτὸν ἐγώ*, *Π.α.271*, with all my might.

*Obs. 7.* When *ἐγώ* or *σὺ* is used with *αὐτὸς* but not compounded, it is not *reflective* but only *emphatic* ; as, *τούς παῖδας ἥσχυνε καὶ ἐμὲ αὐτὸν ὕβρισε*, *Lys. de cæd. Er. 4*. see above *2.a*.

### (b) Possessive Pronouns.

A possessive pronoun has the same meaning as a personal pronoun in the genitive case.

1. A possessive is commonly used to denote the Genitive of the *possessor* ; as,

<i>πατὴρ ἐμός,</i>	<i>τὸ σὺν ἐστί ταῦτα ποιεῖν,</i>
my father.	it belongs to you to do these things.

*Obs. 1.* As in Latin, there is no possessive for the 3.Per. *Sing.* or *Plur.*, (except as a *reflective* pronoun); but the Gen. of *αὐτὸς* is used ; as, *τὸ ἔργον αὐτοῦ* his work, *τὸ ἔργον αὐτῶν* their work.

*Obs. 2.* The use of possessives is not so regular as in Latin, but sometimes—

(a). the Gen. of a personal pronoun is used for the *Genitive of the possessor* ; as, *τὸ τέκνον μου*, *Eur. Hec. 277*.

(b). a possessive is used for the *Genitive of the object* ; as, *σὸς πόθος*, *Od.λ.201*, regret for you.

2. A possessive often takes an adjective in the



Genitive, to agree with the personal pronoun which is implied ; as,

δαῖρ αὐτ' ἐμὸς ἔσκε κυνώπιδος,  
he was a brother-in-law of shameless me.

*Obs. 1.* Hence the Gen. of αὐτὸς with possessives ; as, ἀπῖτε ἐπὶ τὰ ὑμέτερα αὐτῶν, *Her. vi. 97.*

*Obs. 2.* Substantives in the Gen. also make an apposition with possessives, *see § 117.c.obs.1.*

3. A relative may have for its antecedent the personal pronoun implied in a possessive ; as,

ὁ πόνος ἐμὸς ὃς ταῦτα πεποίηκα,  
the labour of me, who have done these things.

### (c) Demonstrative Pronouns.

Οὗτος, ὅδε, denote something *near* to the speaker, ἐκεῖνος something *at a distance* ; as,

οὔτοι παρ' ἐμοί εἰσι, ἐκεῖνοι δὲ παρὰ σοί,  
*these are with me, but those with you.*

*Obs. 1.* Hence οὗτος, ὅδε, have the sense of *here* ; as, τίς οὗτος κατὰ νῆας ἀνὰ στράτον ἔρχεται, *Il. κ. 82.* who are you *here* coming ? This is very common in Dramatic writers, when a new character comes forward ; as, αὐτὸς δ' ὅδ' ἤδη δωμάτων ἔξω περᾶ, *Soph. Œd. T. 531.* *here* he comes himself.

So ἐκεῖνος there ; as, καὶ νῦν οἱ πάρα κείνος Ἄρης, *Il. ε. 604,* *there* with him.

Perhaps in this way may be explained the seemingly inverted attraction of the demonstrative to the relative clause (*see § 117.e.obs.5.d.*) ; as, τίνας ποθ' ἔδρας τάσδε μοι θοάζετε, *Soph. Œd. T. 1,* what seats *here*.

*Obs. 2.* With ἀνὴρ, κῆρυξ, δέμας &c., ὅδε is often used in Dramatic poetry for ἐγώ ; as, τίς τοῦδε γ' ἀνδρός ἐστιν ἀθλιώτερος ; *Soph. Œd. T. 815.* So ξὺν τῇδε χειρὶ, *Soph. Ant. 43,* my hand.

Even τάδε (neut. pl.) is used for *we* ; as, τάδε μὲν—καλεῖται, *Æsch. Per. 1,* we are called.

*Obs. 3.* Ταῦτη, τῇδε, &c. give additional force to adverbs of place ; as, αὐτοῦ τῇδε, *Her. ix. 11.*

So οὗτος, ὅδε give additional force to a relative ; as, ὃς κροκοδείλου δεύτερος οὗτος πάντων ποταμῶν παρέχεται, *Her. iv. 44.*

*Obs. 4.* When οὗτος and ἐκεῖνος refer to two things mentioned before, οὗτος commonly denotes the *latter*, (as being nearest), and ἐκεῖνος the *former* ; as, τούτων ἑδρὴς εἰμι,—ἐκεῖνα δ' ἔγνω, *Æsch. Ag. 1075.*

This order is sometimes reversed, but then the *former* object, referred to by οὗτος, is what is uppermost in the speaker's mind, *see Xen. Mem. i. 3. 13.*



*Obs. 5.* Ἐκεῖνος, from its habitual contrast with οὗτος, is sometimes used, (without any οὗτος preceding), to signify *the other* or *the following*; as, ἐν δ' ἐκείνῳ οὐ νομίζετε ἀσφάλειαν; *Thuc.v.98.*

*Obs. 6.* Sometimes οὗτος and ὅδε are contrasted, οὗτος referring to what *precedes*, and ὅδε to what *follows*; as, πυθόμενος κατ' ὀδὸν ταῦτα ὁ Κύρος, εἶπε πρὸς Κροῖσον τάδε, *Her.i.155.* So with τοιοῦτος — τοιόσδε &c.

*Obs. 7.* Some uses of the neuters *Sing.* and *Plur.* may be noticed;

(a). τοῦτο μὲν—τοῦτο δέ, on the one hand—on the other hand; as, *Her.i.30.* an idiom common in Herodotus and the Orators.

(b). τοῦτο, ταῦτα, for διὰ τοῦτο, 'on this account' or 'this is why'; as, ταῦτ' ἄρα ἐνεώρας μοι, *Xen. Cyr.i.4.27.*

(c). τοῦτο, ταῦτα, in affirmative answers, 'yes'; as, ἀλλ' εἰσώμεν;—ταῦτά γε, *Arist. Vesp. 1008.* So τοιαῦτα, *Eur. El.649.*

(d). καὶ ταῦτα, enforcing a previous statement by an additional circumstance, 'and that too'; as, ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισε, καὶ ταῦτα τηλικούτος, *Soph. El. 633.* The *mas.* or *fem.* is sometimes used, and then agrees with the preceding noun; as, δούλοισι, καὶ τοῦτοισι ὡς δραπετήσι, *Her.vi.11.*

(e). τοῦτο ταῦτα, τόδε τάδε, as a kind of cognate *Acc.* for οὕτως, ὥδε, 'thus'; as, οὐχ ὄγ' ἀνευθε θεοῦ τάδε μάλνεται, *Π.ε.185.*

### (d) Relative Pronouns.

For the agreement of the Relative and antecedent, see §120.

*Obs. 1.* The relative *δοτις* commonly differs from *ὅς*, and has two idiomatic uses;

(a). It implies *universality* and *indefiniteness*, a whole class or one of a class, and may be rendered 'every one who', 'no one who', 'any one who', 'whoever'; as, οὅτις ἐστὶν *δοτις* ξυαυρήσεται, *Eur. Med. 798,* no one who. πάντας ἐξῆς, ὅτῳ ἐντόχοιεν, *Thuc.vii.29,* whomsoever.

Even with a *definite* antecedent it still refers to a class; as, Τελαμῶνος, *δοτις* τοῦ στρατοῦ τὰ πρῶτα ἀριστεύσας, *Soph. Aj.1300,* 'one who'.

When a universal affirmative antecedent is expressed or implied, the *Plur.* is *δοσι* not *οτινες*; as, πάνθ' ὅσ' ἂν δηλοῖ θεός, *Soph. CEd.T.77,* all things which.

(b). It is equivalent to a *conjunction* and *personal pronoun*, 'if he', 'since he', 'that he', 'when he'; as, οὐδεὶς παρ' ἐμοὶ μισθοφορεῖ, *δοτις* μὴ ἱκανός ἐστιν, *Xen. Hist.vi.1.4,* 'if he is not'. κακοδαίμων ἐγὼ, *δοτις* οὐδὲν λήψομαι, *Arist. Vesp. 1168,* 'since I'. See §120.3. *obs.2.*

*Obs. 2.* The neuter relative, *ὃ*, *ἃ*, is sometimes found in an *intermediate state*, between a pronoun and conjunction;

(a). *ὃ*, *ἃ*, said to be put for *δι' ὃ*, 'on which account'; as, νεώτατος ἦν Πριαμίδων *ὃ* καὶ με γῆς ὑπεξέπεμψε, *Eur. Hec. 13.*

(b). *ὃ* at the beginning of a sentence, referring to a following fact, 'with regard to the thing which', or 'whereas'; as, *ὃ* δ' ἐζηλώσας



ἡμᾶς, *Xen. Hier.* 6.12, *quod vero*; where δ may be governed by the verb.

(c). δ with a species of *anacoluthon* is sometimes used more like a conjunction; as, δ τοῖς ἄλλοις ἀμαθία μὲν θράσος λογισμὸς δὲ ὕκνον φέρει, *Thuc.* ii.40, 'whereas'.

Hence the conjunctions ἄτε in as much as, ὅτι that, &c.

*Obs.* 3. In the older forms of the language Relatives seem not to have been distinguished from demonstratives; hence τέ was added to give them their full force; as, τῶν τε σθένος οὐκ ἀλαπαδνόν, *Π.* ε.783, 'whose'. So ὅς τε, *Π.* ο.680.

(a). This τέ remained in several conjunctions; as, ἄτε, ἔστε until (for ἐσ-δ-τε) &c.

(b). Also in the expression οἷός τε εἰμὶ, which seems to be for τοιοῦτος εἰμὶ οἷος or ὥστε, 'I am such a one as': Thence it signifies 'I am apt', 'I am wont', and then commonly 'I am able'; as, ἐξηγήσασθαι οἷός τε, *Thuc.* i.138. οἷος εἰμὶ without τέ commonly means 'I am wont'.

### (e) Interrogative and Indefinite Pronouns.

1. An Interrogative and the word which answers to it must be in the same case; as,

τίς ποιεῖ ταῦτα;—σύ,                      τίνι δώσω;—ἐμοί,  
who does these things?—thou.      to whom shall I give?—to me.

*Obs.* 1. An Interrogative sometimes takes the Article to give it greater force or vivacity; as, ἄγε δὴ ταχέως τουτὶ ξυνδράψασον—τὸ τί; *Arist. Nub.* 776.

*Obs.* 2. An Interrogative with a negative, (τί οὐ; ποῖον οὐ; what not?), is used in the sense of 'every, all'; as, τίν' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη, *Eur. Ph.* 906.

*Obs.* 3. Like the Latin *quid*, τί is used for διὰ τί wherefore, why? as, τί ποτε οἱ βουλόμενοι καθαρίζειν &c. *Xen. Mem.* iv.2.6.

2. Questions are called indirect, when the interrogative depends upon some other word; as,

<i>direct.</i>	τίς ἐστι;	τί ποιεῖς;
	who is he?	what are you doing?
<i>indirect.</i>	οἶδα ὅστις ἐστὶ;	λέξον ὅ,τι ποιεῖς;
	I know who he is.	tell what you are doing.

*Obs.* 1. Indirect questions are distinguished by the form of the interrogative; as, τίς—ὅστις, see § 117, b. Yet the *direct* forms are sometimes used; as, σκοπῶν τί εὖσεβές, *Xen. Mem.* i.1.16.

*Obs.* 2. The indirect interrogative ὅστις must be distinguished by the context from ὅστις the relative.

3. Τίς (the enclitic) is used as an indefinite pronoun, meaning 'some one', 'any one'; as,

λεγέτω τις,	οὐ τινα εἶδον,
let some one say.	I saw not any one.



*Obs. 1.* Sometimes *τις* is used in the sense of 'each', 'every one'; as, *λεγέτω τις περὶ αὐτοῦ*, *Xen. Cyr. vi. 1. 6.*

*Obs. 2.* In dialogues *τις* is sometimes used, with a *purposed obscurity*, for *ἐγώ* or *σύ*; as, *τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινι*, *Soph. Aj. 1138*, 'for some one', i. e. for *you*.

*Obs. 3.* When joined to *Adj.*, especially if used as predicates, *τις* gives an indefiniteness to the quality; as, *ἐγώ τις εἰμι, ὡς ζοικε, δυναμῆς*, *Plat. Rep. ii. 358*, 'something of a dunce'.

So with *numerals*; as, *ἐς διακοσίους τινὰς*, *Thuc. iii. 111*. And with *adverbs*; as, *διαφερόντως τι*, *Thuc. i. 138*. also *σχεδόν τι, πολύ τι*. &c.

*Obs. 4.* The expression *ἢ τις ἢ οὐδεὶς* means 'hardly any one'; as, *ἀναβέβηκε δ' ἢ τις ἢ οὐδεὶς*, *Her. iii. 140*.

*Obs. 5.* *Ὁ δεῖνα* differs from *τις*, and means a definite person, whom we cannot or will not name.

### (f) Adjective Pronouns.

1. When two things are declared to be the same, *ὁ αὐτὸς* is used with a Dative, (§ 125.c.4).

*καρπὸν τὸν αὐτὸν ἀνθρώπῳ σιτούμενος*,  
eating the same food as man.

2. When a thing is declared to be different from another, *ἄλλος, ἕτερος*, &c. is used like a comparative; as,

*φίλοι ἕτεροι, ἢ οἱ νῦν ὄντες, οἱ τῶν νῦν ὄντων*,  
friends different from our present ones.

*Obs. 1.* *Ἄλλος* and *ἕτερος* differ only in as much as *ἕτερος* marks a rather stronger distinction: but *ὁ ἄλλος* is 'the rest', *ὁ ἕτερος* 'the other'; as, *ἡ ἄλλη Ἑλλάς*, *Thuc. i. 77*, the rest of Greece: *τοῦτερον τῶν ἐτέων*, *Her. i. 32*, the other one of the years.

*Obs. 2.* *Ἄλλο* 'else' is joined with *τί, τι, οὐδέν*, when two clauses are united by the omission of a verb; as, *τί ἄλλο ἢ καταλείψετε*, *Thuc. iii. 58*, what else will you [do] but leave. (see § 118.7. *obs. 2.*)

3. *Ἄλλος*, with one of its own cases or a derivative, denotes a diversity in different things; as,

*ἄλλο ἅλλοις ἀρέσκει*,  
one thing is pleasing to one person and another to another.

## § 130. THE ARTICLE.

### (a) The Article in its common usage.

1. The Article marks a fixed and definite object, like 'the' in English; as,



ἀνὴρ—ὁ ἀνὴρ,  
a man—the man.

κακοὶ παῖδες—οἱ κακοὶ παῖδες,  
bad boys—the bad boys.

*Obs.* 1. The Art. with abstract words marks the *whole species*; as, ἀρετὴ virtue, i. e. any one principle or act of virtue, but ἡ ἀρετὴ virtue in general. So with plurals denoting a *class*; as, οἱ ἄνθρωποι men, i. e. mankind.

*Obs.* 2. The Art. is often used in specifying *round numbers*; as, ἦν δὲ ἀμφὶ τὰ πεντήκοντα ἔτη, *Xen. Anab.ii.6.15.*

*Obs.* 3. The Art., from its *definite* meaning very often stands for a *possessive pronoun*; as, οὐ τῇ δυνάμει ἀλλὰ τῇ μελλήσει ἀμύνόμενοι, *Thuc.i.69*, by *your* power.

*Obs.* 4. The Art. is used in giving a characteristic name to any one, but always with reference to some *particular* act or thing; as, ἀνακαλοῦντες τὸν εὐεργετὴν, τὸν ἄνδρα τὸν ἀγαθόν, *Xen. Cyr.iii.3.4.*

*Obs.* 5. The Art. is used with proper names, when they are in any way particularized; as, τῷ Ἰππάρχῳ περιτυχόντες, *Thuc.i.20.* Hipparchus having been mentioned before.

(a). This use of the Art. is not constant; as, τὴν βασιλείαν Ἀτρεῖα παραλαβεῖν, *Thuc.i.9.* without the Art., though Atreus had been just mentioned.

(b). When a specific term is joined to a proper name the use of the Art. varies; as,

Θουκυδίδης Ἀθηναῖος, *Thuc.i.1.* Thucydides an Athenian.

ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, *Her.ii.106.* Sesostris the king.

ὁ Ἄλυσ ποταμὸς, *Her.i.72.* the Halys river.

*Obs.* 6. The use of the Art. with some words should be noticed;

(a). with *demonstratives*; as, οὗτος ὁ ἀνὴρ *this* man, or ὁ ἀνὴρ οὗτος *this* man, not ὁ οὗτος ἀνὴρ. Yet when another word is also introduced the demonstrative may stand between the Art. and noun; as, ἡ δ' αὖτὴ αὕτη βασιλεία, *Her.i.187*, *this* same Queen. Also τοσοῦτος, τοιοῦτος, may have the Art. before them.

(b). with *pās, pantes*; as, πάντες οἱ ἄνθρωποι all the men, οἱ ἄνθρωποι πάντες the men one and all, but ὁ *pās, οἱ πάντες*, 'the whole', 'all together', see *Thuc.iii.36.*

(c). with *πολλοὶ*; as, οἱ πολλοὶ 'the generality', 'the most'; so in the *Sing.*; as, τῆς γῆς τὴν πολλήν, *Thuc.ii.56.*

(d). with *πλείονες*; as, οἱ πλείονες 'the greater part', 'very many'; so in the *Sing.*; as, τὴν πλέω στρατιήν, *Her.vi.81.*

For the Art. with *αὐτὸς*, see § 129.a.2.c.: for ἄλλος, ἕτερος, § 129.f.obs.1.

2. The Article with an adjective is equivalent to a substantive; as,

οἱ ἀγαθοὶ,  
the good.

τὸ ἀναισθητόν,  
carelessness.

*Obs.* 1. It is especially with neuter Adj. that the Art. is thus used.







the Art.; as, καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαίῳ χάρις ὀφειλομένη, *Isoc. ad Dem.* 8.b.

*Obs.* 2. The *predicate* has the Art., when it is particularly *limited*, especially therefore when it is merely a synonyme of the subject; as, οἱ δ' ἱπποβόται ἐκαλέοντο οἱ παχέες, *Her.* v.77. where οἱ ἱπποβόται is the predicate. See also *above* a.1.obs.4.

2. The Article *before* an adjective marks it as an *epithet*, and distinguishes it from an adjective used as a predicate; as,

οἱ κακοὶ ἄνδρες,  
the bad men.

οἱ ἄνδρες κακοί,  
the men are bad.

*Obs.* 1. The *place* of the Adj. is important; for,

(a). An *Epithet* always stands *between the Article and substantive*; as, οἱ κακοὶ ἄνδρες;—or else *after the substantive with the Article repeated*, which makes the epithet emphatic; as, οἱ ἄνδρες οἱ κακοί.

(b). A *predicate* always stands *after the substantive*; as, οἱ ἄνδρες κακοί;—or else *before the Article*, which makes the predicate emphatic; as, κακοὶ οἱ ἄνδρες.

N.B. This usage of an adjective with the Article *must be constantly observed*; thus, ἀρπάζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, *Her.* i.4, is not 'to take no account of women carried off', but 'to take no account of *their* women *when* carried off'.

So especially when an adjective is joined with a verb; as, οὐκ ἀμάρτυρόν γε τὴν δύναμιν παρασχόμενοι, *Thuc.* ii.41, 'exhibiting our power not untestified'. ὁμὸν τὸ βούλευμα θγνώσθαι, *Thuc.* iii.36, 'that the decree had been passed a savage one', i.e. 'that the decree, which had been passed, was savage', two propositions being compressed into one.

*Obs.* 2. The Art. may take after it various *substitutes* for an adjective; as,

A noun in the Gen.; as, τοὺς Λακεδαιμονίων βασιλέας, *Thuc.* i.20.

A preposition and its case; as, τὸν πρὸς Μιλησίους πόλεμον, *Her.* i.25. In short any words which can qualify a noun may take the place of an *Epithet*; as, ἡ ἐπ' Εὐρυμέδοντι ποτάμῳ ἐν Παμφυλίᾳ πεζομαχία, *Thuc.* i.100.

### (c) *The Article in its ancient usage.*

In the old language the Article (ὁ, ἡ, τὸ) is used as a demonstrative, personal, and relative pronoun, as well as an article; as,

τὰ δέδασται, *Il.* a.125.      τοῦ δ' ἔκλυε Φοῖβος, *Il.* a.43.  
*these things have been divided.*      *but Phoebus heard him.*

τὴν οἱ πόρε, *Il.* a.72.      σοὶ τὸ γέρας πολὺ μείζον, *Il.* a.167.  
*which he gave him.*      *the prize for thee is much greater.*



*Obs. 1.* The Art. is used as an *article* in Homer principally with comparatives or superlatives ; as, ἀλλὰ τὸ μὲν πλεῖον, *Il.*a.165. numerals ; as, τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο, *Il.*a.54. pronouns ; as, τὸ σὸν γέρας, *Il.*a.185.

*Obs. 2.* In the oldest usage, the *Epic*, the Art. appears in two forms in the Nom. ; viz. *Sing.* ὁ, ἡ, τὸ, or ὁς, ἡ, τὸ ; *Plur.* οἱ, αἱ, τὰ, or οἱ, αἱ, τὰ ; the other cases being the same for both. The former of these, (ὁ, ἡ, τὸ), is mostly used as a *demonstrative* or *personal* pronoun, and then as an *article* ;—the latter, (ὁς, ἡ, τὸ), as a *relative*. Yet their meanings are sometimes interchanged ; as, ὁ a relative, παρ' ἐταίρου, ὃ οἱ νέον ἦλθε, *Il.*v.211. ;—ὁς a demonstrative, οὐδ' ὁς δλύξαι, *Il.*χ.200. The common relative ὁς, ἡ, ὃ, G. οὗ, ἧς, οὗ, was also used. The *Plur.* of the Art. as a demonstrative was sometimes τοῖ, ταῖ, τά. Some other peculiarities of *Epic* usage may be noticed.

(a). *ὅγε* or *ὃ δὲ* in a *second* clause, after a person has been mentioned ; as, αἶψα δὲ νῆας ἐπηξέ, πολλὸν δ' ὅγε λαὸν ἀγείρας, *Il.*β.664. καὶ τοῦ μὲν ρ' ἀφαμαρθ', ὃ δ' ἀμύμονα Γοργυθίωνα βόλεν, *Il.*θ.302. comp. *nunc dextrâ ingeminans ictus, nunc ille sinistrâ.* *Æn.*v.457.

(b). ὁ, ἡ, τὸ, (he, she, it), put *first*, the person intended being named afterwards in another clause ; as, αὐτὰρ ὃ μῆνιε νηυσὶ παρήμενος—πόδας ὠκὺς Ἀχιλλεύς, *Il.*a.488. So with οὗ, οἱ, ἐ, μιν.

(c). the oblique cases, (τοῦ, τῆς, τοῦ, &c.), used as demonstratives, and put after a noun, with a relative following ; as, ἐλήθετο συνθεσίδων, τῶν ἄς ἐπέτελλε, *Il.*ε.320.

*Obs. 3.* The *Ionic* usage was the same as the *Epic* ; except that ὁ, ἡ, τὸ, was not so often used as a demonstrative, and the *Ionic* relative was always ὁς, ἡ, τὸ ; G. τοῦ, τῆς, τοῦ.

*Obs. 4.* The *Attic* usage. The *Attic Poets* sometimes incline to the *Epic* use by employing the Art. as a personal or demonstrative pronoun ; as, τὸν—ὕπὸ σφ' φθίσσον κεραυνῷ, *Soph.* *Ed.* *T.*200. Also as a relative ; as, Διὸς μακέλλῃ τῇ κατείργασται πέδον, *Æsch.* *Ag.*509.

In *Attic prose* the Art. ὁ, ἡ, τὸ, is used as a demonstrative only in a few particular idioms ; as,

ὁ μὲν—ὃ δὲ, this—that, the one—the other.

πρὸ τοῦ before this, (χρόνου understood).

So in *Attic* and *Ionic* ὁς, ἡ, τὸ is used in familiar expressions for 'the other' ; as, ἡ δ' ὁς says the other, καὶ τὸν φάναι, *Plato* *passim.* and ὁς καὶ ὁς, 'this or that' ; as, ἐπιόρκηκε ὁς καὶ ὁς, *Her.* *iv.*68. καὶ μοι κάλει τὸν καὶ τὸν, *Lys.* *pro.* *Ar.* 65.

## VERBS.

### § 131. THE VOICES.

#### (a) The Passive Voice.

The object, which is governed by the *active* verb, becomes the Subject of the *passive* ; as,







λύω release (to another),—λύομαι ransom (for oneself), *Il.*a.13.

τάσσω arrange (for another), τάσσομαι agree (for oneself), *Thuc.*i.99.

3. The middle voice denotes an action done *by means of another* ; as,

οἱ Ἀργεῖοι εἰκόνας ποιησάμενοι,  
the Argives having had images made.

*Obs.* Thus the priest θύει, the general θύεται, *Her.*v.44.

## THE MOODS.

### § 132. *The Indicative Mood.*

1. The Indicative is used, when anything is spoken of as a *fact* ; as,

πολλοὶ ἦλθον,  
many came.

παρ' ἐμοὶ οὐδεὶς μισθοφορεῖ,  
no one serves with me.

The Indicative is used in *independent* propositions.

*Obs.* In one view the Indicative is the *only* Mood that is found in *really independent* propositions ; and when other moods seem to be independent, some verb may be supplied to govern them : yet the force of this governing verb is *contained in the mood* ; and therefore the Imperative, Subjunctive, or Optative may sometimes in this way be regarded as *independent*, though they cannot be used in a direct categorical proposition.

2. The Indicative is used in *dependent* propositions, when no *indefiniteness* or *possibility* is expressed ; as,

οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἱκανὸς ἐστι πονεῖν,  
no one serves, if he is not able to labour.

*Obs.* This usage may be noticed in—

(a). An indirect question or the *oratio obliqua*, with the principal tenses, *see* § 134.iii.

(b). Relatives marking a *definite object* or *direct fact* ; as, ἡ μύρι' Ἀχαιοῖς ἄλγε' ἔθηκε, *Il.*a.2.

(c). Particles denoting a *purpose*, when a *certain consequence* or *fact* is intended, *see* § 134.ii.4.a.

(d). Particles of time, when no *uncertainty* or *indefiniteness* is intended ; *see* § 134.ii.4.b.

(e). Conditional particles, when no *probability* or *possibility* is marked, *see* § 134.ii.4.c.

*Obs.* 2. By a peculiar idiom the Indic. (Imperf. or Aor.) is used to express categorically what *would* happen (Imperf.), or *would have* happened (Aor.), under certain circumstances, but really has *not* happened ; thus,



(a). In *conditional* clauses with *ἂν*; as, *εἰ τι ἔσχεν, ἔδωκεν ἂν*, if he had had any thing, he would have given it. See § 134.ii.4.c.obs.2.β.

(b). In *intentional* clauses; as, *ὥς ἔδειξα μήποτε ἑμαυτὸν*, so that I might never have shewn myself. See § 134.ii.4.a.obs.5.

(c). In *optative* clauses; as, *εἴθε σοι συνεγενόμην*, I wish I had met with you. See § 134.i.b.1.obs.4.

(d). With *ἕως* until; as, *ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ρῆσιν*, *Plat. Gorg.* 506.b. until I had.

### § 133. *The Imperative Mood.*

The Imperative is used in addresses, entreaties, or commands; as,

ἄγγελος λεγέτω,  
let the messenger speak.

ταῦτα πάντα ποιείτε,  
do all these things.

N.B. If the Imperative be regarded as always *dependent*, some verb of commanding or entreating must be supplied; but the force of such a verb is contained in the Imperative itself, and therefore it may be considered *independent*.

*Obs.* 1. The 2.Per. has sometimes an indefinite subject; as, *τόξευε πᾶς τις*, *Arist. Av.* 1191, shoot every one of you.

*Obs.* 2. The Imperative, as it implies duty or necessity, may sometimes be rendered by 'must'; thus,

(a). After conjunctions; as, *δείξαι, ὅτι κτάσθωσαν*, *Thuc.* iv.92.

(b). In interrogations; as, *κείσθω νόμος*, *Plat. Leg.* vii.801.d.

Hence such expressions as *ὁλσθ' ὥς ποίησαν*; *Soph. Ed.* T.543. do you know what you must do? Phrases of this kind, which are common in dramatic writers, imply that some injunction is to follow; like the colloquial English expression 'I tell you what'—

2. With negatives the Present commonly takes the *Imperative*, but the Aorist the *Subjunctive*; as,

μὴ τύπτε,  
do not be striking.

μὴ τύψης,  
do not strike.

*Obs.* 1. In Homer the Aor. is found in the Imperative; as, *τῷ μοι πατέρας ποθ' ὁμοίῃ ἔνθεο τιμῇ*, *Il.* δ.410. With the 3.Per. this is less uncommon in other poets also; as, *μηδὲ σοι μελησάτω*, *Æsch. Prom.* 332.

*Obs.* 2. The 2.Per. of the Fut. Indicative is sometimes used as nearly equivalent to an Imperative; as, *μηδὲν τῶνδ' ἐρεῖς*, *Æsch. Sept.* 252, 'you will not say', i. e. do not.

Οὐ μὴ with this Fut. increases the force of the prohibition; as, *οὐ μὴ δυσμενὴς ἔσθι*, *Eur. Med.* 1160. That the Fut. retains its own meaning in this expression is shown by its use in the 1.Per.; as, *οὐ σοι μὴ μεθέσομαι ποτε*, *Soph. El.* 1052. I will never follow you. Also in the Infin.; as, *οὐ μὴ ποτε εὐ πράξειν πόλιν*, *Eur. Ph.* 1606. See § 134.ii.4.a.obs.2. For οὐ μὴ with a Fut. *interrogatively*, see § 138.b.



### § 134. *The Subjunctive and Optative Moods.*

The Subjunctive and Optative are used in two ways,

(i) When they seem to be *independent*.

(ii) When their dependence upon other verbs is plainly marked by conjunctions &c.

N.B. When the Subj. and Opt. seem to be *independent*, some verb may be supplied to shew their *dependence*; as, *ἐλθοι* he might come, i. e. *οὕτως ἔχει ὥς* he is so situated that he might: but the force of this supplied verb is contained in the Subj. and Opt. and therefore they may be regarded as *independent*.

*Obs. History of the SUBJUNCTIVE and OPTATIVE.*

#### 1. Primary usage.

(a). The *Subjunctive* seems originally to have expressed the idea of 'Duty'; thus it nearly resembled the English 'ought'; as, *ἐλθω* I ought to go.

From expressing *Duty* the Subjunctive sometimes—

i. is *hortative*, and resembles the Imperative.

ii. expresses a *doubt*, especially in questions.

(b). The *Optative* seems originally to have expressed the idea of (i) 'Wishing', (ii) 'Possibility'; thus it nearly resembled the English 'may' or 'might'; as,

i. *ἐλθοιμι* may I come, i. e. I *wish* or *hope* so.

ii. *ἐλθοιμι* I may or might come, i. e. it is *possible*.

The latter of these two meanings was in process of time distinguished from the other by attaching *ἄν* to the Optative. The *ἄν* however did not alter the meaning of the verb, but only shewed which meaning was to be taken.

#### 2. Secondary usage.

(a). From the idea of *Duty* expressed by the Subjunctive it was also used to denote a *purpose* since 'I give you this,—you are to use it', may easily mean 'I give you this, that you may use it'.

And in a similar manner from the idea of *Wishing* expressed by the Optative, this mood also was used to denote a *purpose*; since 'I give you this,—may you use it' may easily mean 'I give you this, that you may use it'.

Thus the two moods, originally distinct, merged into a common idea, and were both used to denote a purpose, and some other similar relations, all of which imply some *uncertainty*, *doubt*, or *indefiniteness* in their statement.

(b). In this secondary use, though both moods agree in denoting a purpose, yet they differ in the *time* to which they commonly refer; for the Subjunctive refers to *present* or *future* time.

the Optative ——— to *past* time.

thus they answer exactly to 'may' and 'might' in English; as,

*ἐρχομαι, ὥς ἴδω*, I come that I *may* see.

*ἦλθον ὥς ἴδοιμι*, I came that I *might* see.



In noticing this distinction of *time*, it may be observed that the Subjunctive has the personal affixes of the *principal* tenses, (which belong to *present* and *future* time), and the Optative the personal affixes of the *historic* tenses, (which belong to *past* time).

(c). Besides this difference of *time*, the Optative, from its original meaning of 'possibility', may naturally denote a *greater degree of uncertainty*, than the Subjunctive; and hence this idea of *greater* or *less* uncertainty sometimes distinguishes the two moods, while the distinction of *time* is disregarded.

Hence the difference between the two moods in the secondary use seems on the whole to be, that the

Subj. refers to *present* time or marks *less* uncertainty.

Opt. ——— *past* time or ——— *greater* uncertainty.

(d). The use of the Optative in the *Oratio obliqua* was perhaps owing to the *vagueness* which might naturally be aimed at in giving only the substance of what had been said. Here also the Optative is connected with *past* time.

(e). In all the secondary uses of the Subjunctive and Optative, these moods are attached to an independent verb by conjunctions or relatives; which however do not modify the meaning of the moods, but only shew which of their meanings is to be taken.

### (i) *The Subjunctive and Optative independent.*

#### (a) *The Subjunctive.*

The Subjunctive expresses *Duty*, and denotes that something *ought* to be done; as,

τί ποιῶ;  
what ought I to do?

ἴωμεν,  
we should go.

*Obs.* 1. The Subj. may often be rendered by the verb 'I am' followed by an infinitive; as, ἐγὼ σιωπῶ; *Arist. Ran.* 1132, am I to be silent? Hence τί γένοιμαι; what ought I to become, i.e. what am I to do?

*Obs.* 2. The Subj. sometimes,

(a). is *hortative* and nearly resembles the Imperative; as, ἡμεῖς πέρ ἀποτρυνώμεν ἐπίσσω, *Il.* v. 119.

(b). expresses a *doubt* or *indecision*, especially in questions; as, παρέλθω δομους; *Eur. Med.* 1275.

(c). has a *potential* force, 'may or can'; as, οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται, οὐδὲ γένηται, *Od.* π. 437, nor can arise. See below b. 2. obs. 1. b.

(d). is nearly equivalent to a *Future Indicative*, being a softened form of it; see below b. 2. obs. 1. c. Hence the Fut. is sometimes mixed with it; as, τί πάθω; ἢ τί μησομαι, *Soph. Tr.* 927.

In the old language (*Epic*) the Subj. is used, with ἂν or κέ, as a Fut.; as, τὴν μὲν ἐγὼ πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα, *Il.* α. 184.



(b) *The Optative.*1. The Optative expresses a *Wish*; as,

ὦ παῖ γένοιτο πατρός εὐτυχέστερος,

O Son, may you prove more fortunate than your father.

*Obs. 1.* the Opt. expressing a *wish* is commonly used without *ἂν* or *κὲ*, because no *condition* is implied. Yet *ἂν* or *κὲ* are sometimes used, and then some condition is referred to; as, ὥς κὲ οἱ αὖθι γαῖα χάνοι, *Π.ζ.281*, how I wish that, (*κὲ* if it were possible).

*Obs. 2.* A wish is often introduced by different particles, εἰ, εἰ γάρ, εἴθε, ὥς, πῶς ἂν; as, εἰ μοι γένοιτο, *Eur. Hec.830*.

εἰ γὰρ Ἀθήνη δόη, *Π.ρ.561*.

εἴθε μοι ἀκέσαιο, *Eur. Hec. 1050*.

ὥς ἀπόλοιο, *Eur. Hip. 405*.

πῶς ἂν θάνομι, *Soph. Aj. 388*.

*Obs. 3.* A Future Opt. is never used to express a wish.

*Obs. 4.* If the wish relates to things past, the Indicative is used; as, εἴθε σοι τότε συνεγενόμην, *Xen. Mem.ι.2.46*, I wish I had been with you, (see §132.2.obs.2.) In poetry ὤφειλον or ὤφελον 'I ought' is also used; as, ὥς μ' ὤφελ' Ἐκτωρ κτεῖναι, *Π.φ.269*, how Hector ought to have killed me, i. e. I wish he had. Late writers use ὤφελε, ὤφελον, as a conjunction, like *utinam*.

2. The Optative expresses *possibility* or *doubt*, and is then accompanied by *ἂν*; as,

οἱ ἄνθρωποι λέγοιεν ἂν,  
the men might say.

*Obs. 1.* Some varieties of this *possibility* may be noticed;

(a). what is *probable*; as, τάχα δ' ἂν καὶ οἱ ἀποδόμενοι λέγοιεν, *Her.ι.70*, would say, or probably said. So with negatives, οὐκ ἂν ἔτι γευσάιτο, *Her.ιι.47*, would not taste, or will hardly taste.

(b). to be *able*; as, γένοιτο δ' ἂν πᾶν ἐν μακρῷ χρόνῳ, *Her.ν.7*, might happen, i. e. is able to happen.

(c). a *softened* Future; as, λέγοιμ' ἂν οἱ ἤκουσα, *Soph. CEd.T.95*, I will tell. Hence τί γενοίμην ἂν; what will become of me?

(d). a *softened* Imperative; as, χῶροις ἂν εἴσω, *Soph. Ph. 674*, pray go within.

*Obs. 2.* The *ἂν*, which accompanies this Opt., refers to some *condition*, expressed or understood; as, λέγοιμ' ἂν I would tell, if you wished it. This Opt. is sometimes found without *ἂν*; as, δ οὐ δύο γ' ἄνδρε φέροιεν, *Π.ε.303*.

(ii) *The Subjunctive and Optative dependent.*

1. The Subjunctive and Optative are used after certain conjunctions and relatives, when some *uncertainty* or *indefiniteness* is implied.

*Obs.* For this Secondary use of the Opt. see § 134.obs.2.



2. In dependent clauses, the Subjunctive refers to *present* or *future* time, the Optative to *past* time ; as,

ἔρχομαι ὥς ἴδω,  
I come that I *may* see.

ἦλθον ὥς ἴδοιμι,  
I came that I *might* see.

N.B. The Subj. depends on the *Principal* tenses, *Pres.*, *Fut.*, *Perf.*  
The Opt. — on the *Historic* tenses, *Imperf.*, *Aor.*, *Pluperf.*

*Obs.* The principal verb generally determines the *time* of the dependent one ; but sometimes

(a). the dependent verb denotes a *present* action, though the principal verb is *past*, and then the Subj. follows an historic tense ; as, ἀχλὺν ἀπ' ὀφθαλμῶν ἔλον, ὅφρ' ἐδ' γιγνώσκης, *Il.* ε.127, that you may [now] know.

(b). Or *vice versa* ; as, ὅρα μὴ μάτην κόμπος ὁ λόγος εἴη, *Her.* vii.103, whether the word was not [when spoken in time *past*].

(c). So in vivid descriptions the present tense used *historically*, of an action really *past*, is followed by an Opt. ; as, χρυσὸν ἐκπέμπει πατὴρ ἵνα τοῖς (ᾧσιν εἴη καισὶ), *Eur. Hec.* 10.

3. Sometimes instead of differing in *time*, the Optative expresses a greater degree of *uncertainty* than the Subjunctive ; as,

ἵνα ἔχωσι, ἵνα ἔχοιεν,  
that they might have, [certainly]. that they might have, [possibly].

*Obs.* 1. In this use of the two moods it matters not what the tense of the principal verb may be.

This is an idiom very common in Thucydides, who seldom regards the former Rule ; as in *Thuc.* ii.5, εἰ τινα λάβοιεν, (which was uncertain), ἢν ἄρα τύχωσί τινες, (which was to be expected).

*Obs.* 2. This distinction between the Subj. and Opt. is most plainly seen, when both are dependent on the same verb,

(a). When of two consequences one is more certain than the other ; as, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι, (certain), καὶ οἱ ἱππέες σφέας μὴ σινοίητο, (probable), *Her.* ix.51.

(b). When of two consequences one depends upon the other, and so has a double contingency ; as, εἰσεῖσα μὴ ὁ παῖς Τροίαν ἀθροίσῃ, γνόντες δ' Ἀχαιοὶ αὖθις αἶροιεν στόλον, *Eur. Hec.* 1120, and that [then] the Greeks might &c. So probably is to be rendered ἐπειρωτᾶν εἰ στρατεύηται, καὶ εἰ τινα προσθέοιτο φίλον, *Her.* i.53, and if he should [upon deciding to go to war] attach any friend.

4. The Subjunctive and Optative in dependent clauses may be thus arranged :



(a) With conjunctions denoting a *purpose*, *ἵνα*, *ὅπως*, *ὅφρα* *poet.*, *ὥς*, *μή*; *as*,

*ἐρχομαι ἵνα ἴδω*,

*ἦλθον ἵνα ἴδοιμι*.

*Obs. 1.* The particles sometimes take *ἄν* or *κἔ*, when a condition is referred to; *as*, *ὥς ἄν οἰμώξης πλέον*, *Eur. Hip.* 1304, that you may [in this case, referring to *ἀκούσας* mentioned before] groan more.

*Obs. 2.* *Οὐ μή* with a Subj.\* is equivalent to a strong negation with a Fut. Indic.; hence it is joined with *future clauses*; *as*, *οὐ γὰρ σε μή γνώσι*,—*οὐδ' ὑποπτεύσουσι*, *Soph. El.* 42. The word *δέδοικα* or *δέος ἐστὶ* seems to be understood; *as*, *οὐ [δέος ἐστὶ] μή γνώσι*, there is no fear lest; *Οὐ μή* with a Fut. Indic. 2. Per. is equivalent to an Imperative, *see* § 133.2. *obs. 2.*

*Obs. 3.* *Οὐ μή* is never used with the Opt. except in the *Oratio obliqua*; *as*, *ὥς οὐ μή ποτε πέρσοιεν*, *Soph. Ph.* 610, that they never would destroy.

*Obs. 4.* With *μή οὐ* and a Subj. the two negatives counteract each other (*see* § 138. *b.*); *as*, *μή νύ τοι οὐ χραισμῇ σκῆπτρον*, *Il. a.* 28, lest the sceptre may not avail.

Sometimes *εἰ* with Fut. Indic. seems to be used for *μή οὐ*; *as*, *φόβος εἰ πείσω*, *Eur. Med.* 187, I am afraid *whether I shall*, i. e. lest I should not.

*Obs. 5.* The *Indicative* is used with the intentional conjunctions, in several cases;

(a). A past tense (Imp. or Aor.) of the Indic. with *ἵνα*, *ὥς*, *ὅπως*, *μή*, to denote a result that would have happened, if some other event had preceded; *as*, *ἴν' ἦν τυφλός τε καὶ κλύων μηδέν*, *Soph. Ed. T.* 1389. *And then I should be, or so that I might be.* So *ὥς ἔδειξα μήποτε, ἔμαντ' ὄν*, 1392. *And then I should never have shewn, or so that I might never have shewn.* This form is used even when a *wish* for the future is implied; *as*, *τί οὐκ ἐν τάχει ἐρριψ' ἔμαντήν*,—*ὅπως πόνων ἀπηλλάγην*, *Æsch. Prom.* 773, why did I not &c. i. e. why do I not,—and then I shall be freed, *see* § 131.2. *obs. 2.*

(b). The Fut. Indic. is often used for the Subj., when a future result is supposed to be certain; *as*, *ὅφρα καὶ Ἐκτωρ εἴσεται*, *Il. θ.* 111. and then Hector will know.

(c). *Ὅπως* very commonly takes the Fut. Indic.† because its proper

\* Dawes's Canon that *οὐ μή* cannot be joined with the Subj. of 1. Aor. Acc., but always takes the Fut. Indic. instead, is not founded on any sound *principle*; and though the Fut. is most common in this case, yet undoubted instances of the Subj. 1. Aor. Act. are found; *as*, *οὐ μήποτ' ἐκπλεύσῃς*, *Soph. Ph.* 381. and many others.

† Dawes's Canon that the Subj. 1. Aor. Act. or Mid. cannot be used after *ὅπως* is of the same nature as the one above mentioned. For an instance *see* *ὅπως ἐκπλεύσῃ*, *Xen. Anab. v.* 6.21.



meaning is 'how' not 'that'; as, *ὅπως θρέψουσι καλῶς*, *Eur. Med.* 1109, how they shall bring them up well.

(b) With particles of *time*;—*ἐπὴν*, *ἐπειδὰν*, *ὅταν*, *ὁπότε*, with a Subjunctive;—and *ἐπεὶ*, *ἐπειδὴ*, *ὅτε*, *ὁπότε*, with an Optative; as,

*τοῦτο ποιεῖ ὁπότεν ἔλθῃ*, *τοῦτο ἐπολεῖ ὁπότε ἔλθοι*,  
he does this, whenever he comes. he did this, whenever he came.

*Obs.* 1. The *uncertainty* or *indefiniteness* of the Subj. or Opt. here refers only to the *time*; the event being considered *certain*, the time, when it takes place, *doubtful*.

*Obs.* 2. The Subj. or Opt. with these particles sometimes denotes a single act; as, *ἐπεὶ ἂν σύ γε πότμον ἐπίσπῃς*, *Il.* ζ.412;—sometimes an act often recurring; as, *ὁπότε Κρήτηθεν ἴκοιτο*, *Il.* γ.232.

*Obs.* 3. The conjunction with *ἂν* is commonly confined to the Subj., and the form without *ἂν* to the Opt.; but this is sometimes reversed; as, with Subj. (mostly *Epic*), *ὅτε μιν θάπτωσιν Ἀχαιοί*, *Il.* φ.323; with Opt. (*rare*), *ὅταν ἐκωζοῖατο*, *Æsch. Per.* 453.

*Obs.* 4. Particles of time denoting *up to* a certain time, as, *ἕως*, *ἕστε*, *εἰσόκε* &c. 'until', have the construction of *ἐπὴν*, *ἐπεὶ*, when the action is represented as *looked forward to*; as, *κρύψον κατ' ἄλσος, τῶνδ' ἕως ἂν ἐκμάθω*, *Soph. CEd.* C.113.

(a). If the action is regarded as *past and over*, not looked forward to, the Indic. is used; as, *ἕως οὗ ἀπέδεξαν ἀπάσας*, *Her.* ii.143. Also see § 132.2. *obs.* 2. d.

(b). The particles commonly have the Indic., when they mean 'whilst'; as, *ἕως δ' ταυθ' ὥρμαινε*, *Il.* α.193. except in the *oratio obliqua*; as, *ἕστε ἐν τῇ πολεμίᾳ εἶεν*, *Xen. Anab.* iii.3.5.

*Obs.* 5. The particle *πρὶν* 'before that' takes—

(a). with a *negative* preceding, a Subj. with *ἂν*, and an Opt.; as, *οὐδὲ θάρσος ἔστι, πρὶν ἂν ἐνδείξω τί δρῶ*, *Soph. CEd.* C.48. *οὐκ ἔθελεν φεύγειν, πρὶν πειρήσαιο*, *Il.* φ.580. The Indic. in *Il.* α.29. is *rare*.

(b). with an *affirmative* preceding, an Infin.; as, *πρὶν μὲν αἰχμαλώτους γενέσθαι ἐνεῖχέ σφι χόλον*, *Her.* vi.119. The Infin. may also be used after a negative, especially with *future* time; as, *οὐδέ κεν ὥς πείσει*,—*πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι*, *Il.* ι.387.

(c). with an act regarded as *past and over*, an Indic.; as, *πρὶν μοι τύχῃ τοιαύτ' ἐπέστη*, *Soph. CEd.* T.775. *πρὶν* is sometimes redundant, and found in both clauses; as, *οὐδ' ὅγε πρὶν, —πρὶν δόμεναι*, *Il.* α.98.

(c) With *conditional* particles;—*ἐὰν*, *ἤν*, *ἂν*, (*εἴ κε*, *αἶ κε* *Ep.*), with a Subjunctive;—and *εἰ*, with an Optative; as,

*ἐὰν ἔρχηται*,  
if he should, or shall, come.

*εἰ ἔρχοιτο*,  
if he should come.



*Obs. 1.* The Subj. with *ἐάν* nearly resembles the Fut. Indic. (see above, i.a obs 2.d.); hence the Fut. is often put in close connection with it; as, *εἰ μὲν μεταμελήσει, ἤν δὲ μὴ μεταμελήται*, *Her. iii.36*.

The Subj. with *εἰ* is mostly *Ionic* or *Doric*; yet it is occasionally found in *Attic*; as, *εἰ σου στερηθῶ*, *Soph. Œd.C.1443*.

Also *ἤν* or *εἰ ἂν* with the Opt. is rare in *Attic*; as, *εἰ τι πλεόν ἂν ἀφελήσεις*, *Xen. Cyr.iii.3.35*.

*Obs. 2.* Conditional and consequent clauses, *protasis* and *apodosis*;

The condition may be stated in three ways—

- (i). The Indicative with *εἰ*, the condition *simply stated*;
- (ii). The Subjunctive „ *ἐάν*, „ *probable*;
- (iii). The Optative „ *εἰ*, „ *possible only*.

The consequence may be stated in three ways—

- (α). The Indicative (or Imperative) states that the consequence is *certain*, if the condition be fulfilled.
- (β). The Indicative (Imp. or Aor.) with *ἂν* states that the consequence *would have been certain*, if the condition *had been fulfilled*, implying however that *it is not so*; the condition is then expressed in the Indic.
- (γ). The Optative with *ἂν* states that the consequence is *possible only*, though it may certainly follow if the condition be fulfilled.

Conditions and consequents are commonly thus combined,

- (a). i.a. { *εἰ λέγει, ἁμαρτάνει*, if he speaks, he errs.  
*εἰ τι ἔχεις, ὅς*, if you have anything, give it.

as, *εἰ τελευτήσῃ τὸν βίον εὖ, ὕλβιος κεκληθήσθαι ἄξιός ἐστι*, *Her. i.32*.

also less usual (i.γ.); as, *εἰ χρηστὰ ἔχεις, εὐπράξειας ἂν*, *Eur. Hip.471*.

- (b). i.β. { *εἰ ἦρχετο, ἑώρα ἂν*, if he came, he would see.

as, *εἰ ἦλθεν, εἶδεν ἂν*, if he had come, he would have seen.

as, *οὐκ ἂν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν*, *Thuc. i.9*.

- (c). ii.a. *ἐάν τι ἔχῃ, δώσει*, if he has anything, he will give it.

as, *οἱ αὐτοὺς, ἐάν σπονδαὶ γένωνται, ἔξουσιν*, *Xen. Anab. ii.3.6*.

instead of a *Future* is sometimes used the *Epic* Subj. with *ἂν*;

as, *κὲν ἔλωμαι*, *Il. a.137*.; the Opt. as a softened Fut.; as,

*λέξαιμι ἂν*, *Soph. El. 554*.; or an Imperative; as, *Ἐλέην*

*ἐχέτω*, *Il. γ.282*.

- (d). iii.γ. *εἰ τι λέγοι, ἀκούσαιμι ἂν*, if he should say anything, I should hear it.

as, *ἢ κεν γηθῆσαι Πρίαμος, εἰ σφῶϊν πυθόλατο*, *Il. a.255*.

also less usual (iii.a.); as, *οὐ γὰρ ἀλβιώτερός ἐστι, εἰ μὴ οἱ τύχη*

*ἐπίσκοιτο*, *Her. i.32*; or the *Epic* Subj. with *ἂν* for a Fut.; as

*ἂν τοὶ χραίσμησι*, *Il. λ.386*.

also the Indic. with *ἂν* to denote a *repeated* or *habitual* act; as,

*εἰ τις αὐτῷ δοκοίη βλακεῖν, ἔπαιεν ἂν*, *Xen. Anab. ii.3.11*.

(d) With Relatives, *ὅς*, *ὅστις*, *οἷος*, *ὅσος*, *ὅθεν* &c.; the Subjunctive commonly taking *ἂν*; as,

*οὓς ἂν ἴδῃ, καλεῖ*,  
whomsoever he sees, he calls,

*οὓς ἴδοι, ἐκάλει*,  
whomsoever he saw, he called.



*Obs. 1.* The Subj. is sometimes without *ἄν*, especially in Poets ; as, *ὅτις σφέας εἰσαφίκεται*, *Od.* μ.40.

*Obs. 2.* The Opt. is also used with Relatives as in independent clauses, and then has *ἄν* ; as, *οὐκ ἔστι τοῦτον ὅστις ἄν κατακτάνοι*, *Eur. Her.* 975. who *could* kill.

### (iii) *The Optative in the Oratio Obliqua.*

1. In the *oratio obliqua*, or narration of another's words, the Optative is commonly used with relatives and conjunctions ; as,

*ἔλεγεν ὅτι ἡ ὁδὸς εἰς Ἀθήνας φέροι*,  
he said that the way led to Athens.

*Obs. 1.* The *oratio obliqua* is mostly connected with *past* time ; should it be connected with *present* time the Indic. not the Opt. is used ; as, *ἔλεγε, ὡς αὐτὸς μὲν γένοιτο Δαρεῖς*, *Her.* vii. 3, but *λέγουσιν, ὅτι κινδυνεύσει μέναι τοσαύτη δύναμις*, *Xen. Anab.* v. 6.19.

*Obs. 2.* The *oblique* is sometimes suddenly changed to the *direct* form ; as, *μεθορμίσαι ἐς Σηστὸν παρήνει*,—*οὗ ὄντες ναυμαχήσετε ἐφη δταν βούλησθε*, *Xen. Hist.* ii. 1.25.

Hence there is sometimes a sort of compromise ; the verbs having the *tense* and *mood* of the direct form, but the *person* of the indirect ; as, *προϊσχύμενος ἔπεα, ὥς οἱ καταχρᾶ, εἰ βούλονται*, *Her.* i. 164. that it *was* sufficient for him, if they *were* willing.

*Obs. 3.* The Relative sometimes takes the Infin., (by attraction of the antecedent clause), instead of the Opt. ; as, *ἔφασαν, ὅσα μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι φανήναι*, *Thuc.* i. 91.

2. Indirect questions, being a kind of *oratio obliqua*, often take an Optative ; as,

*ἔλεγεν ὅσα ἀγαθὰ Κῦρος πεποιήκοι*,  
he told how many good things Cyrus had done.

*Obs. 1.* Though the Opt. is common, the Indic. is often used in indirect questions ; as, *εἶπετο ὅτι οὐ χράται τῇ χειρὶ*, *Her.* iii. 78.

*Obs. 2.* Like indirect questions are *conditional* clauses dependent on another verb ; the *consequent* then generally has an Infin. with *ἄν*, for the Opt. or Indic. with *ἄν*, (*b.d.*) ;—for the Fut. Indic. (*c.*) the Infin. without *ἄν* is used, with *present* time, but with *past* time the Subj. becomes the Opt. and the Infin. has *ἄν* ; as, *νομίζοντες, εἰ ταύτην λάβοιεν, ῥαδίως ἄν τᾶλλα προσχωρήσειν*, *Thuc.* ii. 30. The consequent may also have a conjunction *ὅτι*, *ὥς*, with an Opt.



§ 135. *The Infinitive Mood and Participle.*

The use of the *Infinitive* and that of the *Participle* in dependent clauses may be thus distinguished;

1. The Infinitive is used, when the *real object* of the governing verb is an *act* or *state*; which the Infinitive describes; as,

γνώσουσι τρέφειν τὴν γλῶσσαν ἡσυχώτεραν,  
they shall learn to keep their tongue more quiet.

2. The Participle is used when the *real object* of the governing verb is a *person* or *thing*; whose act or state the participle describes; as,

ὁρῶ ἄνθρωπον ἀποθνήσκοντα,  
I see a man dying.

The same distinction is observed when one verb is the *subject* of another.

*Obs. 1.* The reason of these Rules is obvious; the Infinitive is a *Substantive* expressing an act or state; and therefore, when the object of the verb is an 'act or state', the verb governs an Infinitive, just as it would a common noun; thus τρέφειν is governed by γνώσουσι, just as γλῶσσαν is by τρέφειν.—On the other hand the Participle is an *Adjective* expressing an act or state; and therefore it cannot itself be the object of a verb; but when the object of the verb is a 'person or thing', the participle agrees with it, and shews the 'act or state' in which it is; thus ἄνθρωπον is the object of ὁρῶ, and ἀποθνήσκοντα shews what state he is in—thus, if the *dependent verb* is *itself* the object, the *Inf.* is used. if the *subject* of the dependent verb is the object, the *Part.* is used.

*Obs. 2.* Some verbs are found either with an Inf. or Part., because they are used in *different senses*; as, γιγνώσκω, with Inf. ἵνα γινῶ τρέφειν, *Soph. Ant.* 1089, that he may learn to keep;—with Part. ἔγνωσαν ἀποπεμπόμενοι, *Thuc.* i. 102, they perceived that they were sent away.

δείκνυμι, with Inf. *Eur. And.* 707, teach;—with Part. *Eur. Med.* 548, shew. ξοικα, „ *Il.* ω. 258, seem to be; „ *Xen. Hist.* vi. 3.5, seem like. μανθάνω, „ *Xen. Cyr.* i. v. 1.18, learn; „ *Æsch. Prom.* 62, perceive. περιοράω, „ *Her.* vii. 16, allow; „ *Thuc.* ii. 20, overlook. φαίνομαι, „ *Her.* iii. 53, seem; „ *Thuc.* iii. 56, appear, shew oneself, am evident; as also δῆλος, φανερός εἰμι, *Thuc.* i. 93.

*Obs. 3.* Some verbs are found either with an Inf. or Part., because with the *same sense* they may have sometimes an *act* or *state*, sometimes a *person* or *thing*, for their object or subject; as, αἰσθάνομαι, with Inf., αἰσθανόμενος αὐτοὺς μέγα δύνασθαι, *Thuc.* vi. 59, perceiving (the state) that they had great power;—with Part.



ἤσθοντο τειχιζόντων, *Thuc.v.83*, perceived (the persons) building. So ἀκούω, *Xen. An.ii.5.13*; *Xen. M.ii.4.1*. | ἀρχομαι, *Thuc.i.107*. *Her.vi.75*. πυρθάνομαι, *Thuc.iv.29*. *Her.vi.100*. | παύω, *Il.λ.442*. *Eur. Hip.701*. and others.

### (a) The Infinitive.

1. The Infinitive is used as a Nominative, (or Accusative) case, and becomes the *Subject* of another verb; as,

εὖ ποιεῖν καλόν ἐστι,                      τολμᾶν ἀγαθὸν εἶναι λέγω,  
to do well is right.                      I say that it is good to dare.

*Obs.* The Infin. is sometimes, especially with impersonal verbs, introduced by ὥστε, as a consequence, instead of being the subject of the verb; as, ὥστε πολέμου μηδὲν ἔτι ἀψασθαι, *Thuc.v.14*.

2. The Infinitive is used as an Accusative case, and becomes the *Object* of another verb; as,

γνώσουσι τρέφειν τὴν γλῶσσαν ἡσυχωτέραν.  
[τρέφειν the object of γνώσουσι].

*Obs.* 1. This Infin. is used especially with verbs which imply any *purpose* or *result*, 'to wish, dare, try, exhort, permit', &c.—or which involve an assertion, either in thought, or word, 'to think, say' &c.—the Infin. is then found

(a). with *transitive* verbs like a common Acc.

(b). with such *neuter* verbs as from their meaning can be followed by an 'act or state', though they cannot take the Acc. of a common noun; as, τούτων ἐμελλον μὴ μὴν ἔξειν, *Her.ii.43*.

*Obs.* 2. When the dependent clause denotes a *purpose* or *result*, rendered in English by 'that' or 'how', it is often expressed by ὥς, ὅπως, with Subj. or Opt., especially with verbs meaning 'to contrive, take care for' &c.; as, βουλευομαι ὅπως σε ἀποδρῶ, *Xen. Cyr.i.4.13*.

*Obs.* 3. Verbs expressing an *assertion* often have ὅτι, ὥς, with the Indic. or Opt.; as, λέγουσι τὸν ἑταῖρον τεθνάναι, or ὅτι ὁ ἑταῖρος τέθνηκε. Sometimes ἐλπίζω (*Thuc.v.9*), and πείθω (*Xen. Mem.i.1.1*), are used with ὥς.

*Obs.* 4. When the dependent clause denotes a *consequence*, rendered in English by 'so that', 'so as', it may be expressed by ὥστε with the Infin.; as, θυμὸς ἐπέσσυται ὥστε νείεσθαι, *Il.ι.42*. Hence,

(a). Verbs which have a simple Infin. may have ὥστε, if the expression can be turned so as to denote a consequence; as, ἦθελ' ὥστε γίγνεσθαι τάδε, *Eur. Hip. 1342*.

(b). Two Infin. may depend on the same word, the latter having ὥστε and expressing an ulterior consequence or condition; as, ἐξὸν αὐτοῖς ἀρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, *Dem. Ph.ii.68*.



*Obs. 5.* The explanatory Infinitive,—*Infinitivus exegeticus*.

Besides expressing the Object of a verb, the Infin. is very abundantly used in Greek, (as in English), to *explain, correct, or qualify*, another statement. Thus the Infin.—

(a). Expresses a *purpose* with verbs of motion ; as, *ἐπεμπε ἱππεῖα ἰδέσθαι*, *Her.vii.208*. So with *εἶμι* in poetry ; as, *ὄφρα οἱ εἴη λόβς χρίεσθαι*, *Od.α.261*.

A Fut. Part. is often used ; as, *τοῦτο ἔρχομαι φράσω*, *Her.iii.6*.

(b). Shews the *result or consequence* of an action ; as, *τῆς θαλάσσης εἶργον, μὴ χρῆσθαι*, *Thuc.iii.6*.

Hence verbs of *prohibiting, hindering*, or which imply a *negative*, often repeat a negative with the Infin., because the result is that the thing is not done ; as, *φῆς ἡ καταρνῇ μὴ δεδρακέναι τάδε* ; *Soph. Ant. 442*.

(c). Describes the *end or purpose*, correcting or explaining the Object of the verb ; as, *Ἐλένην δώομεν Ἀτρεΐδῃσιν ἔγειν*, *Il.η.251*. In Latin the Fut. Part. Pass. is used, *agendam*.

So when the Infin. qualifies the *Subject* of another verb ; as, *μισθὸς ἦν εἰρημένος ὄδε,—τὰ ἡμίσεα μεταλαβεῖν*, *Her.vi.23*. Hence with verbs of *saying*, the Infin. may either qualify the Subject, or be the Subject itself ; as, *λέγεται Κῦρος γενέσθαι* or *λέγεται Κῦρον γενέσθαι*.

(d). Is joined with Adj. denoting *fitness, ability, &c.* ; as, *λέγειν τε καὶ πράσσειν δυνατότατος*, *Thuc.i.139*.

(e). Is joined with Verbs and Adj. of any kind, to shew in *what respect* the act or quality is to be taken ; as, *πρέπει γὰρ ὥς τύραννος εἰσορᾶν*, *Soph. El. 664*. *πίνεσθαι ἡδιστός ἐστι*, *Her.iv.53*. This nearly resembles the Acc. with *κατὰ*, or the Latin Supine in *u*.

In this way *εἶναι* seems to be used, when redundant, with *ἐκὼν* and some other words ; as, *οὐκ ἔσεσθαι ἐκόντες εἶναι πρόδοται*, *Her.viii.30*, would not be traitors, *as far as their own will was concerned*. *ἐκὼν εἶναι* is mostly found in *negative clauses* ; but not always, see *Her.vii.164*.

3. The Infinitive, from the omission of the principal verb, is sometimes used as an Imperative ; as,

*ἐπὶ Τρώεσσι μάχεσθαι*,  
fight against the Trojans.

*Obs. 1.* This usage is common in Homer ; the verb *ἔθελε* may be supplied, (*Il.α.277*). The Infin. is thus used even for the 3rd Pers., or as expressing a wish ; as, *ὦ Ζεῦ ἐκγενέσθαι μοι Ἀθηναίους τίσασθαι*, *Her.v.105*. So where *δεῖ* or *χρῆ* may be supplied ; as, *λέγειν ἡ σιγᾶν*, *Her.i.88*, 'am I to speak'.

*Obs. 2.* The Infin. is also used alone in exclamations ; as, *ἐμὲ παθεῖν τάδε*, *Æsch. Eum. 835*. Or with the Art. *Soph. Ph.234*.

4. When the Infinitive has a subject of its own it is put in the Accusative case ; as,

*λέγω αὐτὸν κακὸν εἶναι*,  
I say that he is bad.

*Obs.* When the subject of the Infin. is *expressed*, it will always



be in the Acc.;—when it is *not expressed*, then the following points must be observed;—

1. If the subject of the Infin. is the same as the *subject* of the preceding verb, it is *always* supposed to be in *the same case* as that subject, i. e. usually the Nom. This is proved by Adj. or other words agreeing with it; as, *Ξέρξης οὐκ ἔφη ὁμοῖος ἔσσεσθαι Λακεδαιμονίοισι*, *Her.vii.136*, said that he would not be like. Also with other cases; as, *τῶν Λυκίων φαμένων Ξανθίων εἶναι*, *Her.i.176*, that they were Xanthians.

If the subject of the Infin. is *expressed*, it will be the Acc., although it is the same as the subject of the preceding verb; as, *Κροῖσος ἐνόμιζε ἑαυτὸν εἶναι ὀλβιώτατον*, *Her.i.34*.

2. If the subject of the Infin. is the same as the *object* of the preceding verb, it is *often* supposed to be in *the same case* as that object, i. e. the case which the preceding verb governs. This is proved by the Adj. or other words agreeing with it; as, *ἐνδῶσσομεν πρόφασιν οὐδένι κακῷ γενέσθαι*, *Thuc.ii.87*. The Acc. may be used here, though the subject of the Infin. is not expressed; as, *περιγίγνεται ἡμῖν, μὴ ἀτολμοτέρους φαίνεσθαι*, *Thuc.ii.39*.

### (b) *The Infinitive with the Article.*

The Infinitive, with the Article, may be used in all cases, like a common noun; as,

τὸ μαρθάνειν,	τοῦ μαρθάνειν,	τῷ μαρθάνειν,
the learning.	of the learning.	to the learning.

*Obs. 1.* The Art. is thus used with the Infin. not only when it stands alone, but also when it has a subject expressed, and governs cases, like any other verb; as,

Nom. *τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι παρέσχεν ὑμῖν*, *Thuc.i.41*.

Gen. *τοῦ μὴ λύειν ἕνεκα τὰς σπονδὰς*, *Thuc.i.45*. Hence with *ἕνεκα* omitted; as, *τοῦ μὴ τινα ζητῆσαι*, *Thuc.i.23*.

Dat. *τῷ ἑκάτεροι τι ἐμπειρότεροι εἶναι θρασύτεροι ἔσμεν*, *Thuc.ii.89*.

Acc. *τὸ μὲν εὐνοεῖν καὶ προορᾶν ἄγαμαι σεῦ*, *Her.ix.79*.

*Obs. 2.* The Infin. with the Art. is used alone in certain phrases where *κατὰ* may be supplied; as, *τὸ ἐπὶ σφᾶς εἶναι*, *Thuc. iv.48*, as far as they were concerned.

*Obs. 3.* The Infin. without the Art. is commonly used only as a Nom. or Acc.; yet sometimes in other cases also; as, Gen. *εἶναι αἰτίους πληθύνειν τὸν ποταμὸν*, *Her.ii.20*.

### (c) *The Participle.*

1. A Participle describes an *act* or *state*, and agrees with the subject or object of another verb; as,

ἔλαθε τοῦτο ποιῶν,	ὁρῶ αὐτὸν ἐρχόμενον,
he was unobserved in doing this.	I see him coming.



A participle may be connected with any kind of verb, but some particular idioms may be noticed.

*Obs. 1.* The Participle agreeing with the *Subject* ;

(a). with verbs denoting to rejoice, be full of, &c. ; as, ἐπεὶ ταῦτα θηεύμενοι ἔωσι πλήρεις, *Her.vii.146.*

(b). — to persevere, bear, &c. ; as, ὀρώντες σε ἀνεξόμεθα, *Xen. Cyr.v.1.6.*

(c). — to do well or ill, succeed or err ; as, εὖ ἐποίησας ἀφικόμενος, *Her.v.24.*

(d). — to appear, be proved, convicted, &c. ; as, κακὸς ὢν ἐς φίλους ἀλίσκεται, *Eur.Med.84.* So with φαίνομαι, δηλὸς εἰμι, see § 135. *obs.2.*

(e). — to begin, cease, &c. ; as, ἄρχετο λωβόμενος, *Her.vi.75.* see § 135. *obs.3.*

(f). — the verbs λαθάνω escape notice, τυγχάνω am, happen to be, φθάνω anticipate, am quicker than another ; as, φονέα τοῦ παιδὸς ἔλάνθανε βόσκων, *Her.i.44.* escaped notice in cherishing, i. e. *inadvertently* cherished : ἔτυχον ὀπλῖται ἐν τῇ ἀγορᾷ καθεύδοντες, *Thuc.iv.113.* happened to be sleeping ; βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι, *Her.vi.115.* wishing to anticipate the Athenians in coming, i. e. *to come before them.* So with a *passive Part.* *Xen. Hist.i.6.17.*

But λαθάνω, φθάνω, are in the *participle*, when the other verb is *emphatic* ; as, λαθόντες διεκομίσθησαν, *Thuc.iii.75.* So *Her.iii.71.*

The verb φθάνω also signifies ‘to be *too quick*’, (quicker than one could wish) ; and ‘to be *very quick*’, (quicker than any one else) ; hence, οὐκ ἂν φθάνοις without a *Quest.* *Her.vii.162.* you could not be *too quick*, i. e. *be as quick as possible* ; and οὐκ ἂν φθάνοις ; with a *Quest.* *Plat. Phæd.106.b.* will you not be *very quick* ? i. e. *be as quick as possible.*

φθάνω is also found with an *Infin.* ; as, οὐκ ἔφθης φράσαι, *Arist. Nub.1384.*

*Obs. 2.* The Participle agreeing with the *Object* ;

(a). with verbs denoting to see, hear, know, learn, &c. ; as, πυνθάνεσθαι ἄνδρα φίλον εὖ πρήσσοντα, *Her.iii.40.* (§ 135. *obs.3.*)

(b). — to shew, confess, convict, &c. ; as, ἦν ἀποφῆναι πάνν ἀδικούντας αὐτοὺς, *Thuc.iii.44.*

(c). — to be joyful, angry, ashamed, &c. ; as, ἤχθοντο αὐτῶν ἐκπεφειγόντων, *Her.ix.98.*

*Obs. 3.* The *Case* of the Participle.

(a). *The Part. agreeing with the Subject* ; When the subject of the *Part.*, being not expressed, is the same as the *subject* of the preceding verb, the *Part.* is put in the *same case* as that subject, i. e. usually in the *Nom.* ; as, ἵνα μύθῃ σοφιστῆς ὢν Διὸς νωθέστερος, *Æsch. Prom.62.*

If the subject of the *Part.* is expressed, it is governed by the verb, although it is the same as the subject of the verb ; as, ὁρῶ δ’ ἐμ’ ἔργον δευδὼν ἐξειργασμένην, *Soph. Tr.706.*

(b). *The Part. agreeing with the Object* ; When the subject of the *Part.* is the same as the *object* of the preceding verb, it is put in the *case* which the verb governs ; as, καὶ τήνδε δέλω μὴ λέγουσαν ἔνδικα, *Eur. Tro. 977.*

(c). *The Part. having a distinct subject of its own* ; When the subject



of the Part. is *not the same* either as the *Subject* or the *Object* of the preceding verb, the *Genitive absolute* is used. (§ 127.d.)

2. Besides an act or state in general, the Participle expresses the following meanings ;

(a) *Coincidence in time*, and may be translated 'when, while'; as,

ιδόντες αὐτὸν ἀπέφυγον,  
they fled when they saw him.

*Obs. 1.* In definitions of time *ἅμα, αὐτίκα, εὐθύς, μεταξύ*, are often joined with the Part.; as, *ἅμα καταλαβόντες*, *Her. ix. 57*, as soon as they overtook. *μεταξὺ ὁρύσσων*, *Her. ii. 158*.

*Obs. 2.* Two acts performed by one person are commonly expressed by a Part. and Verb, where in English *two verbs* are used ; as, *ἔλθὼν αὐτὸν εἶδον* I came and saw him.

The two may sometimes be rendered by one verb ; as, *ἔρχομαι φέρων* I bring.

*Obs. 3.* Hence *ἔχω* is used with an active Part. almost as a mere auxiliary ; as, *οὓς σὺ δουλώσας ἔχεις*, *Her. i. 27*, whom you have enslaved, i. e. having enslaved are keeping so.

(b) *An instrument, cause, or means*, and may be translated 'by', 'from'; as,

παθόντες ἔμαθον,                      ταῦτα φοβούμενοι ἔφευγον,  
they learnt by suffering.                      from fearing these things they fled.

*Obs. 1.* This use of the Part. resembles the Dat. of a noun ; hence the two constructions are sometimes united ; as, *ἀπειρίᾳ* and *νομίσαντα* in *Thuc. i. 80*.

*Obs. 2.* Hence some familiar phrases, where *ἔχων* seems redundant ; as, *τί κυπτάσεις ἔχων περὶ τὴν θύραν*, *Arist. Nub. 509*, what makes you loiter about the door ? i. e. from having what ? So without a question, *φλυαρεῖς ἔχων*, *Arist. Ran. 512*, meaning probably 'from having something', though it slid into the meaning of 'you keep trifling'.

*Obs. 3.* In expressing a *reason* the Part. is often preceded by *ὥς, ἄτε, 'as', 'since' 'in as much as'* ; as, *πέμπουσιν ἐς Κέρκυραν, ὥς μητρόπολιν οὖσαν*, *Thuc. i. 24*, as being, or since it was.

The Fut. Part. is very often used with *ὥς* to express an *intention* or *consequence* thus used ; as, *ἐλάβανε τὸ τόξον ὥς κατατοξεύων αὐτὸν*, *Her. iii. 36*.

(a). The case of the Part. depends upon its agreeing with the *subject* or *object* of the verb, as without *ὥς*.

(b). *Absolute cases* with *ὥς*. If the Part. has a *new subject* of its own, an absolute case is used, (see § 127.d.) ; as, Gen. *παρασκευάζεσθαι ὥς μάχης ἐσομένης*, *Xen. Hist. vii. 5. 20*.



Dat. στείπτή γε φυλλὰς, ὡς ἐναυλίζοντί τῳ, *Soph. Ph.* 33.

Acc. εἰργουσιν ἀπὸ τῶν πονηρῶν, ὡς τὴν τῶν χρηστῶν ὁμιλίαν ἄσκησιν οἶσαν ἀρετῆς, *Xen. Mem.* i.2.20. so with Nom. and Acc. in the same sentence, ὑπομενοῦντας, ληψόμενοι, *Thuc.* iv.5. The Acc. Absol. is never used without ὡς.

(c) A restriction, and may be translated 'although'; as,

τοῦτον ἀδελφὸν ὄντα φοβεῖται,  
he fears him, although he is his brother.

*Obs.* The Part. is often accompanied by καί, καίπερ, πέρ, &c.; as, "Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι δῖω, *Il.* 651. Also δμως or εἴτα to be taken with the verb; as, πείθου γυναῖξί καίπερ οὐ στέργων δμως, *Æsch. Sept.* 714.

(d) A condition, and may be translated 'if'; as,

δυνατὸς ὢν τάδε ποιήσω,  
I will do these things if I am able.

For the Article with the Participle see § 130.a.3.

#### (d) Verbals in τέος.

1. Verbal adjectives in τέος, signifying duty or necessity, are generally used impersonally in the neuter gender; as,

ἰτέον μοι,  
I must go.

οἷστέον τάδε,  
these things must be borne.

*Obs.* 1. The *Plur.* is often used; as, οὐκ οἷστέοντα, *Thuc.* i.86.

*Obs.* 2. When the verb governs an Acc., the verbal in τέος may either be used impersonally, or may take the object of the verb as its subject and agree with it in Gender &c., as in Latin; thus, ὠφελητέον σοι τὴν πόλιν, or ὠφελητέα σοι ἡ πόλις, *Xen. Mem.* iii.6 3. *civitas adjuvanda est.*

2. Verbals in τέος, being *passive* in meaning, take the agent in the Dative, and yet govern cases like *active* verbs; as,

ἀσκητέον μοι τὴν ἀρετὴν,  
I must practise virtue.

*Obs.* The agent is sometimes put in the Acc. instead of the Dat., the verbal in τέος being equivalent to δεῖ with an Infin.; as, μετὰσταςιν δεικτέον εἰσφέροντας, *Dem. Ol.* ii.13. which might be δεῖ ἡμᾶς δεικνύναι.



## THE TENSES.

§ 136. *In the Indicative Mood.*

The Tenses in the Indicative Mood describe both the *time*, and the *state*, of an action.

(a) *Tenses with respect to the Time of an action.*

1. With reference to the *time*, the Tenses are divided into two classes, *Principal* and *Historic*.

The *principal* tenses refer to *present* or *future* time.

The *historic* tenses „ *past* time.

2. Tenses belonging to the same class are called similar, and are usually connected with each other; as,

ἐγὼ μὲν φεύξομαι, οὗτος δὲ πέπτωκε καὶ ἀποθνήσκει,  
I shall flee, but he has fallen and is dying.

ἐγὼ μὲν ἔφυγον, οὗτος δὲ ἐπεπτώκει καὶ ἀπέθνησκε,  
I fled, but he had fallen and was dying.

*Obs.* In lively descriptions the Present is often used in speaking of *past* time; it is then called the *Historic Present*; as, *τυγχάνω γὰρ ἐν μέσοις Θρηκῆς ὄροις ἁπὼν, ὅτ' ἦλθες δεῦρο, Eur. Hec. 963.*

(b) *Tenses with respect to the State of an action.*

With reference to the *state* of an action the Tenses may be divided into three classes, *Imperfects*, *Perfects*, *Indefinites*.

1. The Imperfects are the *Present-imperfect* and *Past-imperfect*, commonly called the Present and Imperfect; they describe an act as *going on*; as,

τύπτω αὐτόν,  
I am striking him.

ἔτυπτον αὐτόν,  
I was striking him.

*Obs.* 1. These Tenses are used to denote,

(a). The *beginning*, *attempting*, or *desiring* to do an act, though after all it may not be done; as, *τὴν Εὐβοίαν διδόναι, Arist. Vesp. 715*, they are for giving,—ready to give. *ὅτ' ἐξέβαλλον τοὺς θεοὺς, Arist. Nub. 61*, when I was for expelling,—desired to expel.

(b). A *continuous* act or state, or something *usually* or *habitually* done; as, *εἴπερ βάλλει τοὺς ἐπίορκους, Arist. Nub. 393*, if he is wont to strike. *ἐγὼ μὲν ἄνω δητώμην, Lys. Eratos. 92*. I used to live upstairs.

*Obs.* 2. The Imperfects must be carefully attended to in the Greek verb, because the English verb has no tenses to correspond with them.



The Greek Imperfects, *τύπτω*, *ἔτυπτον*, may be rendered by the circumlocution 'I am striking', 'I was striking', when the continuance of the act is at all plainly marked; otherwise the English Present and Preterite, 'I strike', 'I struck', may be used, as the nearest translation that we can give; as, *πρῶτον μὲν δ, τι δρᾷς, ἀντιβολῶ κάτειπέ μοι*, *Arist. Nub.* 225. 'I entreat you tell me what you are doing'. See § 43.c.5.obs.4.5.

2. The Perfects are the *Present-perfect*, *Past-perfect*, and (in the passive) *Future-perfect*, commonly called the Perfect, Pluperfect, and Future-perfect or *Paulo-post-futurum*; they describe an act as *completed*; as,

*τέτυφα αὐτὸν, ἔτετύφειν αὐτὸν, [τέτυψομαι],*  
I have struck him. I had struck him. I shall have been struck.

*Obs.* 1. These Tenses are sometimes used to denote a present, past, or future state, consequent upon a completed act; thus making the Perf., Pluperf., and Fut. perf., seem to be put for the Pres. Imperf. (or Aor.), and Fut.; as, *ὅς Χρῶσιν ἀμφιβέβηκας*, *Il.* a.37, who hast surrounded, and therefore *now defendest*. *Σάρδιες ἠλώκεσαν*, *Her.* i.84, had been taken, and therefore *was then captive*. *λελειψεται ἄλγεα*, *Il.* ω.742, woes will have been left, and therefore *will remain*.

Hence some Perfects have habitually the meaning of Presents; as, *δέδοικα, ἔσθηκα, κέκτημαι, μέμνημαι*.

*Obs.* 2. The Perfects, from their representing an action as *completed*, may give the idea of *rapidity* or *immediate performance*, and hence they are sometimes used to express this rapidity, where otherwise a Pres., Imperf. (or Aor.), and Fut. might be used; as, *ἵνα τεθνήκωσι*, *Thuc.* viii.74, that they should die *at once*. *τὸν μὲν,—βεβλήκει*, *Il.* ε.65, for, *ἔβαλε. φράζε καὶ πεπράξεται*, *Arist. Plut.* 1027, it shall be done *instantly*.

From this use of the Fut. perf. it gained the name of *Paulo-post-futurum*.

3. The Indefinites are the *Past-indefinite* and *Future-indefinite*, commonly called the Aorist and Future; they describe an act *simply as an act*, without noticing whether it is going on or completed; as,

*ἔτυψα αὐτὸν, τύψω αὐτὸν,*  
I struck him. I shall strike him.

*Obs.* There is no *Present-indefinite* in Greek, like the English Pres. 'I strike'; and hence the Aorist, (a *Past-indefinite*), is sometimes used, where the English has a Present (§ 43.c.5.obs.3); thus,

(a). In expressing a *present act indefinitely*, i. e. without noticing its



continuance or completion ; as, οὐδὲ ταῦτ' ἐπῆνεσα, *Eur. Med.* 705, neither *do I praise* this. This usage is frequent in Dramatic writers.

(b). In describing an act as *common* or *general*, one that *happens from time to time*, or that *has taken place* and is likely to take place again ; as, μείζους ἄτας ὅταν ὀργισθῇ δαίμων οἴκοις ἀπέδωκεν, *Eur. Med.* 130, *inflicts* greater calamities.

Yet the Perf. is sometimes used in this case, which represents the act in a more lively way, as if some particular instance had just occurred ; as, οὐδέν ἐστι κερδαλώτερον τοῦ νικᾶν· ὁ γὰρ κρατῶν ἅμα πάντα συνήπακε, *Xen. Cyr.* 2.26. *has carried off* every thing.

When such a general act can be represented as something *habitual* and so *continuous*, the Pres. may be used ; as, εἴπερ γὰρ τε καὶ αὐτίκ' Ὀλύμπιος οὐκ ἐτέλεσεν, ἐκ δὲ καὶ ὅψε τελεί, *Il.* 8.160. *is wont to accomplish* it.

### §137. In all Moods except the Indicative.

In all Moods except the Indicative the Tenses do not describe the *time*, but only the *state* of an action, either as *continuing*, *completed*, *simply acted*, or *intended*.

*Obs.* There is often a difference between the Subj. and Opt. with respect to *time*, (§ 134. ii.2.), but this has nothing to do with the different tenses of the same Mood.

1. The Present describes an act as *continuing* or *repeated* ; as,

διαφύλαττε τὸν ἄνδρα ἕως ἂν ἔλθω,  
guard, i. e. be guarding, continue to guard, the man until I come.

*Obs.* As the Pres. and Imperf. in the Indic. differ only in *time*, one Tense answers for both in the other Moods.

2. The Perfect describes an act as *completed* or *finished* ; as,

εὐδαίμονα νομίζομεν, ὃς ἂν εὖ πεπραγὸς ᾦ,  
we think him fortunate who has been successful.

*Obs.* As the Perf. and Pluperf. in the Indic. differ only in *time*, one Tense answers for both in the other Moods.

3. The Aorist describes an act *simply as an act*, without noticing its *continuance* or *completion* ; as,

ἐκέλευσεν αὐτὸν διαφυλάξαι τὸν ἄνδρα,  
he ordered him to guard the man.

4. The Future describes an act as *intended* or *expected* ; as,

ἔρχομαι φυλάξων,  
I come to guard.



*Obs. 1.* The following clause contains all the four tenses, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογώτατον τῶν προγεγενημένων, *Thuc.i.1.*

The following also plainly exhibit the contrasts between the different Tenses;

Pres. Perf. οὐκέτι ἐν τῇ Ἀττικῇ ὄντας, ἀλλ' ἀνακεχωρηκότας, *Thuc.ii.56.*

Pres. Aor. ἡσθῆναι μὲν ἐστὶ ταχέως, ἥδεσθαι δ' οὐ. *Aristot. Eth.x.3.*

Perf. Aor. τῆς ἀγγελίας ῥηθείσης περὶ τῶν γεγενημένων, *Thuc.ii.5.*

*Obs. 2.* The Aor. and Perf. often cannot be distinguished in the participle in English; as, εὔρεν αὐτὸν διαφθαρέντα, and εὔρεν αὐτὸν διεφθαρμένον, are both 'he found him destroyed'. The Perf. however marks the destruction more vividly, as a thing that had been completed: they may be rendered—he found that he *was* destroyed, and he found that he *had been* destroyed.

*Obs. 3.* It may be doubted whether the *Future* does not express *time* in the other Moods, as well as in the Indic.; and it is often difficult to distinguish between a present or past intention and a future act.

*Obs. 4.* With verbs denoting any kind of *futurity*, such as to hope, wish, promise, &c. the Aor. or Pres. is often used where a Fut. might be expected; as, λέγων ἐν ἐλπίδι εἶναι ἀναλαβεῖν Νίσαιαν, *Thuc.iv.70*, he was in hopes *to recover*;—because the thing hoped for was not the *intended* but the *actual* recovery.

Yet the Fut. Infin. is also used with such verbs, though it seems like a repetition; as, ἐλπίζει ραδίως ἡμῶς ἐξαπατήσκειν, *Dem. c. Aph.63.*

## PARTICLES.

### § 138. ADVERBS.

Adverbs commonly describe the manner in which an action is performed, or a state exists, hence they are mostly joined with verbs; as,

γράφει καλῶς,  
he writes well.

πολλάκις ἔρχεται,  
he often comes.

*Obs. 1.* Some Adv. derived from nouns govern a Gen. like prepositions; as, ἀνευ, ἔνεκα, χάριν.

*Obs. 2.* For ἅμα, μεταξύ, &c. with participles, see §134.c.2.a.obs.1.

*Obs. 3.* Adj. are sometimes used (in poetry), instead of Adv.; as, Ζεὺς χθιζὺς ἔβη (for χθὲς), *Il.a.423.*

#### (a) Negatives.

1. From the two simple negatives οὐ, μὴ, all others are formed; as, οὐδὲ, οὐδεὶς, οὐπω,—μηδὲ, μηδεὶς, μήπω.



2. Οὐ denies something as *a matter of fact*; μὴ denies something as *thought of or imagined in the mind*.

3. Therefore the distinction between οὐ and μὴ, with all their compounds, principally depends on this,—whether an object be regarded *independently in itself*, or be regarded as *depending on the thought, wish, or purpose, of some one's mind*.

*The different usages of οὐ and μὴ.*

*Obs. 1.* The use of οὐ.

(a). Οὐ is used in direct independent assertions; as, οὐ γίνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο.

(b). Οὐ is used with the Opt. with ἂν; as, καὶ γένοι' ἂν οὐ κακός, *Soph. Aj.* 550. The Opt. is then *independent* or in an *apodosis*.

(c). Οὐ is used after ὅτι, ὥς, 'that', introducing assertions of facts; as, εἶπον ὅτι οὐδ' ὁτιοῦν ἐπεμνήσθην, *Xen. Cyr.* i.6.12. οἰδά σε ἐπιτιθέντα αὐτῷ ὥς οὐδὲ θέμις εἴη, *Xen. Cyr.* i.6.25.

(d). Οὐ is used after ἐπεὶ, ὅτε, and other particles of time, when not compounded with ἂν; as, ἐπεὶ οὕτε μοι αἵτιοι εἰσι, *Il.* α.153.

*Obs. 2.* The use of μὴ.

(a). Μὴ is used in prohibitions; as, μὴ σιωπάτω, *Soph. Œd.T.* 231. Hence μὴ is always used with Imperatives, with Subjunctives taken as Imperatives, and wherever a prohibition is *implied*, as in μήτε θήσουσι, *Soph. Aj.* 572.

(b). Μὴ is used in expressing a wish; as, μήτ' ἐπιστάμην λέγειν, *Soph. Ant.* 682. So without an Opt.; as, μὴ ὄφελος λίσσεσθαι, *Il.* i.698.

(c). Μὴ is used in expressing a purpose; as, ἵνα μὴ ἀναγκασθῇ, *Her.* i.29. So with a purpose only *implied*; as, ἔνθα μὴ τις ὀψεται, *Soph. Aj.* 659.

With verbs of fearing μὴ is used by itself as a conjunction 'lest'; as, δέδοικα μὴ ἔλθῃ.

(d). Μὴ is used in expressing a condition or supposition; as, εἰ κείνῳ γένος μὴ ὀυστόχησεν, *Soph. Œd.T.* 261. Hence all conjunctions compounded with ἂν, ὅταν, ἐπὶν, ἐπεὶδαν, &c. have μὴ. So with a condition *implied* only; as, οὐκ ἂν τὰδ' ἔστη τῇδε, μὴ θεῶν μέτα, *Soph. Aj.* 950, if it had not been with the permission of the Gods.

*Obs. 3.* The use of οὐ or μὴ.

(a). When the negation is confined to a single word, and means the directly opposite, οὐ is used, whatever be the nature of the clause; as, οὐ φημι I deny; ἡ οὐ διάλυσις, *Thuc.* i.137, the non-dissolution; ὅπως ἴδης εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον, *Soph. Aj.* 7.

But when the single word itself is something dependent upon another's thought, then μὴ is used; as, τὸ μὴ μυθῶδες αὐτῶν, *Thuc.* i.22, their want of fables (*as the reader thinks*).

(b). With a question οὐ implies that the thing is desired, or that 'yes' is expected as the answer; as, οὐχ ὅδ' ἦν ὁ δρῶν τὰδε; *Soph. Aj.* 1280, was it not he who did this?



μη implies that the thing is not desired, or that 'no' is expected as the answer; as, μη ἀρχιτέκτων βούλει γενέσθαι; *Xen. Mem. iv. 2. 10*, you do not wish to become an architect, do you? Hence the tendency of μη to become a mere interrogative.

(c). With Relatives, οὐ is used, if the relative clause adds an additional fact to the antecedent; μη, if it limits the antecedent; (see § 119.3.); as, γυναῖκας, ἅς τὸ πρῶτον οὐκ ἐκτείνετε, *Eur. Hec. 289*, (adding a fact), whom you did not kill, or when you did not kill them, *quas non interfecistis*. ζητοῦντάς τι λέγειν περὶ ὧν μηδεὶς πρότερον εἶρηκεν, *Isoc. Pan. 10*, (limiting the antecedent), such things as nobody has spoken of, *de quibus nemo ante dixerit*.

(d). With Infinitives μη is mostly used, because of their dependence upon some other word; as, ἄγὼ δικαίων μη παρ' ἀγγέλων ἀκούειν, *Soph. CEd. T. 6*.

Yet after verbs which express or imply the assertion of a fact, where ὅτι might be used, οὐ is often found with the Infinitive; as, εἶπον ἂν σ' οὐκ εὖ φρονεῖν, *Soph. Ant. 755*.

(e). After ὥστε introducing a consequence, οὐ is used with the Indicative, as expressing a fact; as, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν αὐτῷ συλλέγεσθαι θηρία, *Xen. Cyr. i. 4. 5*. μη, with the Infinitive, as a thing expected; as, ὥστε μη σχεῖν, *Soph. CEd. T. 1460*.

(f). With Participles, οὐ is used if the Part. simply marks the state; as, οὐ νῦν πρῶτον δοκιμάσας, *Xen. Cyr. i. 5. 7*; or means 'when'; as, οὐκ ἔχουσα αὐτὴ τέκνα, *Eur. And. 713*; or 'although'; as, καίπερ οὐ στέργων, *Æsch. Sept. 394*.

μη is used if the Part. expresses a condition, and may be rendered 'if'; as, μη δολώσαντος θεοῦ, *Æsch. Ag. 264*.

Also the Article with a Part. or Adj., being equivalent to a relative, is used with μη as relatives are; as, ἐν τοῖς μη καλοῖς βουλευμάσι, *Soph. Tr. 727*, such designs as are not good.

### (b) Double Negatives.

The repetition of two or more negatives referring to the same object increases the force of the negation; as,

οὐκ ἑώρακα οὐδένα οὐδαμῶς,  
I have never seen any one at all.

Several kinds of Double negatives may be noticed.

*Obs. 1.* Two or more derivatives are used to strengthen a simple οὐ or μη; and then the same form is preserved throughout; as, οὐκ, οὐδένα, οὐδαμῶς.

*Obs. 2.* After a general negation with οὐ or μη, οὔτε—οὔτε, μήτε—μήτε, follow to enumerate particulars; as, οὐ γάρ ποτ' οὔτ' ἐν πόλει νόμοι—οὔτ' ἂν στρατός γε, *Soph. Aj. 1072*.

*Obs. 3.* When two simple negatives are combined, whether they strengthen or counteract each other, they are almost always οὐ μη, or μη οὐ, not οὐ οὐ or μη μη.



(a). Οὐ μὴ.

When the two negatives *counteract* each other ; as, οὐτε σιγᾶν, οὐτε μὴ σιγᾶν οἶόν τέ μοι, *Æsch. Prom.* 106. So with a question ; as, οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμοί, *Arist. Nub.* 505, will you not—not talk, but follow me ?

When the two negatives *strengthen* each other ; as, εἶπεν οὐ μὴ ποτε εὖ πράξειν πόλιν. *Eur. Phœn.* 1606. So οὐ μὴ with a Fut. used as an Imp., or with a Subj. used as a Fut.

(b). Μὴ οὐ.

When the two negatives *counteract* each other ; as, μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον, *Il.* a.28.

When the two negatives *strengthen* each other ; as, τοιδανδε μὴ οὐ κατοικτείων ἔδραν, *Soph. Cœd.* T.13.

(c). In some common phrases, in which the whole assertion is *affirmative* in meaning, οὐ οὐ are used to counteract each other ; as, οὐτις ἐσθ' ὅς οὐ, *Soph. Aj.* 725, every one. οὐκ ἐσθ' ὅπως οὐ, *Soph. Cœd.* C.97, it must be. So in οὐ γένοιτ' ἂν ὅπως οὐχ, *Soph. Aj.* 378.

## § 139. CONJUNCTIONS.

Some conjunctions may be especially noticed.

1. \*Αν, (*Ion.* κέ, κέν ; *Dor.* κα.)—The primary meaning of ἂν seems to be 'if,' *implying a condition* ; and from this are derived the different varieties of its use.

(a). \*Αν with Verbs. The condition to which ἂν refers is expressed in another clause, or not expressed at all ; hence, though ἂν qualifies or restricts the verb, it may stand in any part of the sentence : and its real force is, that it *keeps up a distinct recollection of the condition* to which it refers. ἂν is often repeated several times in a sentence, in order to renew this impression ; as, ἐκείνον δ' ἂν—σωτηρίας ἂν ἀποστερήσαι, *Thuc.* i.136.

\*Αν therefore with verbs may always be literally translated 'if,' 'in that case,' 'under these circumstances' ; as, καὶ γένοι' ἂν οὐ κακός, *Soph. Aj.* 550, and, *if so—in that case,*—you will not prove base.

i. \*Αν is used with all tenses, and all moods, and also with participles. But it is rarely found with the Imperat. ; as, ἰόντων ἂν, *Xen. Anab.* i.4.8, let them go, *if they choose*. In the Indic. it is usually confined to the historic tenses. For ἂν with Pres. see *Arist. Equit.* 1130, οὕτω μὲν ἂν εὖ ποιεῖς :—with Fut. *Thuc.* ii.80, ῥαδίως ἂν κρατήσουσι.

ii. The condition to which ἂν refers is often not expressed, but *must be supplied* from the meaning of the context ; as, λέγοιμ' ἂν, I will speak, i. e. I would speak, ἂν *if you wished it*. χώροις ἂν εἴσω, *Soph. El.* 1491, go in, i. e. you would, or will, go in, *if you please*. Under this head will come the meanings of ἂν which Hoogeveen calls *posse, velle, debere*.

iii. The condition to which ἂν refers, is sometimes no definite event, but *any one that can be imagined* ; and then ἂν appears to mean 'in



any case', 'if so it might be', 'be it as it may'; as, *πῶς ἂν θάνομι*; *Soph. Aj.* 388, would that I might die, i. e. how might I, *ἂν* in any way, die! see §133.i.b.obs.1. Hence *ἂν* gets the meaning of 'probably' or 'perhaps'; as, *τί οὖν*; *ἂν τις εἴποι*, *Dem. Ol.i.*14.

*Obs.* 1. To this head probably belongs the use of *ἂν* with conditional particles; as, *εἰ κεν θάνατόν γε φύγοιμεν*, *Il.a.*60. Though sometimes *ἂν* seems only to give greater force to the condition.

*Obs.* 2. With the Subj. *ἂν* attaches itself to *εἰ* and becomes *ἐάν*, (*ἦν*, *ἔν*). The *ἂν* thus used for *ἐάν* is easily distinguished; as, *ἔν σοι πειθώμεθα*, *Plat. Rep.* 420.

(b). \**Ἄν* with relative pronouns and conjunctions.—\**Ἄν* adds an infiniteness to relatives, answering to the English affix *ever* or *soever*; as, *ἃ ἂν δέη*, whatsoever things may need; *ὅταν ἔλθῃ*, whenever he may come.

*Obs.* This use of *ἂν* seems to arise from the meaning (*iii*); thus, *ἃ δέη*, the things which may need, *ἂν* be they what they may.

In late writers, as in the *Gr. Test.*, *ὅς ἐάν* is used for *ὅς ἂν*.

2. \**Ἀρα*, an illative particle, 'then', 'therefore', 'as it turns out'; as, *ὥς ἄρα ἐφλυαροῦμεν*, *Xen. Cyr.i.*4.11.

(a). In Homer *ἄρα*, *ῥα*, often occurs, and seems merely to fix attention upon a word; hence it may be rendered,

'just', 'exactly'; as, *τῇ ῥα ἐνόρουσε*, *Il.λ.*149.

'namely'; as, *ὅτι ῥα θνήσκοντας ὀρᾶτο*, *Il.a.*56.

'you must know'; as, *οὗτ' ἄρ' ὅγ' εὐχολῆς ἐπεμέμφεται*, *Il.a.*93.

(b). *ἄρα* circumflexed is the same word as *ἄρα*, only made emphatic; it is used in questions; as, *ἄρ' Ὀδυσσέως κλύω*; *Soph. Ph.* 976, do I then hear Ulysses? Sometimes a negative seems to be implied; as, *ἄρ' ἄξιόι ἐσμεν*, *Thuc.i.*75, are we [not] worthy then? The negative force lies in the interrogative form of the sentence,—we are worthy then, [are we not?].

3. *Γὰρ*, 'for,' always assigns a *cause* or *reason*.

*Γὰρ* is often used *elliptically*, especially in dialogues, and this gives a peculiarity to its meaning; thus,

*οὐ γὰρ φρονούντα σ' εἶ βλέπω*, *Soph. Œd.T.*656, [yes, I do], for I see that you do not rightly understand.

*σὺ γὰρ ὅς ἐγ' εἰ*; *Soph. Œd.C.*222, what! are you he? i. e. [do you say this], because you are he?

4. *Δέ*, 'but', signifies 'a second thing'.

*Δέ* is often preceded by *μὲν* 'the first thing'; but sometimes the preceding object exists only in thought. *δὲ* denotes sometimes *opposition*, sometimes only *distinction*, where in English 'and' would be used.

(a). *Opposition*; as, *οἱ μὲν καλοὶ, οἱ δὲ κακοί*. The opposition is less apparent—



i. When the preceding object exists only in thought ; as, in questions, (with some abruptness) ; as, *ἑώρακας δὲ τὴν γυναῖκα*, *Xen. Cyr.v.1.4*, pray, have you seen the woman ?

in answers, (with an implied reference to the statement in the question) ; as, *Κρέων δέ σοι πῆμ' οὐδὲν*, *Soph. Œd.T.379*, why, Creon is no hurt to you.

in narratives, (where a fresh statement is often begun with δὲ) ; as, *τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον*, *Thuc.i.79*, now the Athenians spoke to this effect.

ii. When δὲ is in the *apodosis* of a sentence, and may be rendered 'yet' ; as, *εἰ οὖν ἐγὼ μὴ γινώσκω, — ὑμεῖς δὲ διδάσκετε*, *Xen. Hist.iv.1.14*.

(b). *Distinction*.—i. When a verb is repeated with different subjects or objects ; as, *ὡς Ἀχιλεὺς θάμβησεν, — θάμβησαν δὲ καὶ ἄλλοι*, *Il.ω.484*.

ii. When two epithets, (not opposed to each other) are attached to the same thing ; as, *Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ τῷ ἡμετέρῳ*, *Her.vii.82*.

iii. With καὶ it denotes simply *addition*, and may be rendered 'also', 'moreover' ; as, *καὶ σὺ δ' αὐθάδης ἔφυς*, *Eur. El.1124*.

## 5. Καὶ, and.

Besides the common meaning it may be rendered,

(a). 'When', or 'then', marking coincidence in time ; as, *ἤδη δὲ ὁψέ ῃν, — καὶ οἱ Κορίνθιοι πρύμναν ἐκρούοντο*, *Thuc.i.50*. *ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἐχώρουν*, *Thuc.ii.93*.

(b). 'As', like *ac*, *atque*, with words denoting similarity ; as, *παραπλήσια καὶ ἀντέλεγον*, *Thuc.v.112*.

(c). 'Even', 'also', giving emphasis ; as, *ὅς καὶ ἂν Διὶ πατρὶ μάχοιτο*, *Il.ε.362*.

Sometimes the emphasis can be marked in English only by an emphatic pronunciation of the word with which *καὶ* is joined ; as, *εἰ δέ τις καὶ προέκαμνε*, *Thuc.ii.49*, but if any *did* previously suffer.

## § 140. PREPOSITIONS.

Prepositions govern a Genitive, Dative, or Accusative case.

*Obs. 1.* Prepositions are sometimes (in poetry) used as adverbs, without any case ; as, *δράσω τε πρὸς*, *Eur. Or.622*, and I will do it *too*.

*Obs. 2.* Prepositions, with the accent drawn back, are often used (in poetry) for a verb compounded with them ; as, *πάρα* for *πάρεστι*, *μέτα* for *μέτεστι*, *ἄνα* for *ἀνέστη*.

*Obs. 3.* Prepositions are often separated from their compound verb, especially in *Ionic* ; as, *ἀπὸ μὲν σεωντὸν ὠλεσας*, *Her.iii.36*, for *ἀπώλεσας*. This is very common in Homer.



*Obs.* 4. When Prepositions are placed *after* their case, the accent is drawn back; as, ἀνθρώπων *μέτα*.

*Obs.* 5. Prepositions denoting motion, (ἀπό, ἐκ, εἰς), are often used with words of rest, when some *direction* is implied; as, οἱ ἀπὸ τῶν καταστρωμάτων, *Thuc.vii.70*, those *on* the decks, because they *fought from* thence. So with ἐκ, *Soph. Ant.411*;—with εἰς, *Thuc.i.51*.

(a) Governing a *Genitive* only, ἀντὶ, ἀπὸ, ἐκ, πρό.

1. Ἀντὶ, [something put in *opposition* to another as an equivalent].

For, (in the place of, or in return for); as, ἀντὶ ἡμέρης νύξ ἐγένετο, *Her.vii.37*.

Against; as, ἀνὴρ ἀντ' ἀνδρὸς ἵτω, *Il.v.355*.

In Comp.—'opposition'; as, ἀντιλέγω contradict.

2. Ἀπὸ, ἀπαι *Ep.* [removed from the *exterior*].

From, (of *motion*); as, ἀφ' ἱππῶν ἔλτο, *Il.π.733*:—(of *time*); as, ἀπὸ παλαιοῦ, *Thuc.i.2*:—(of a *cause* or *means*); as, ἀπὸ καλλίστων ὁμμάτων, *Eur. Tro. 774*. Also with an *Agent*.

Apart or at a distance from; as, μένων ἀπὸ ἧς ἀλόχοιο, *Il.β.292*.

*Obs.* Hence the phrases, ἀπὸ στόματος εἰπεῖν, *Xen. Mem.iii.6.9*, to speak off hand or from memory. ὅσον ἀπὸ βοῆς ἕνεκα, *Thuc.viii.93*. *Xen. Hist.ii.4.31*. pretendedly, i. e. 'as far as the battle-cry went, ἕνεκα for the sake of the thing';—a military phrase.

In Comp.—'from' or 'off'; as, ἀποβάλλω:—'back'; as, ἀπαιτέω.

3. Ἐκ, before a vowel ἐξ, [removed from the *interior*].

Out of; as, ἐξ ὀχέων ἔλτο, *Il.γ.29*. So out of a *number*.

From; as, ὅναρ ἐκ Διὸς ἐστίν. *Il.α.63*. Also a *cause* or *consequence*; ἐξ ὧν ἐφθείροντο, *Thuc.i.2*:—and thence an *Agent*.

After; as, ἐξ ἀρίστου προῆγε τὸ στράτευμα, *Xen. Hist.iv.6.21*.

In Comp.—'out'; as, ἐξάγω:—'off'; as, ἐξαιτέω;—'completion'; as, ἐκποιέω, *Her.ii.125*.

4. Πρὸ, [before, in front of].

Before, (of *time*); as, πρὸ τῶν Τρωικῶν, *Thuc.i.3*:—(of *place*); as, ἢ κεῖται πρὸ Μεγάρων, *Thuc.iii.51*:—(of *preference*); as, πρὸ πολλῶν χρημάτων, *Thuc.i.33*.

For, (for the sake of, in defence of); as, πρὸ τε παίδων καὶ πρὸ γυναικῶν, *Il.θ.57*.

In Comp.—'before'; as, προορῶ:—'forward'; as, προβάλλω.

(b) Governing a *Dative* only, ἐν, σύν.

1. Ἐν, ἐνὶ *Poet.*, εἰν εἰνὶ *Ep.* [in, contained in].



In ; as, ἐν Ἀργεῖ, *Il.*a.30.

Among ; as, ἐν προμάχοισι φανέντα, *Il.*γ.31.

In the power of, (depending on); as, ἐν σοὶ ἔστι καταδουλώσαι Ἀθήνας, *Her.*vi.109. Hence, ἐν αὐτῷ εἶναι to be in one's senses.

In Comp.—‘in’; as, ἐνεμὶ :—‘into’; as, ἐμπίπτω.

## 2. Σύν, ξύν *old Att.* [union].

With, (together with); as, οἰκαδ' ἔμην σύν νηυσὶ, *Il.*a.170 :—also ‘with the aid of’; as, ἐνίκησεν σύν Ἀθήνῃ, *Il.*γ.439.

*Obs.* Σύν denotes union of *mind, purpose, or action*, not necessarily *accompaniment* or union of *presence*; and this distinguishes it from μετά.

In Comp.—‘union’ or ‘joint action’; as, συμπέμψω.

## (c) Governing an *Accusative* only, εἰς.

Εἰς, ἐς *Ion.* and *old Att.*, ἐν *Æol.* [motion to the *interior*, the opposite of ἐκ].

Into ; as, ἥϊε ἐς τὸ ἔδυτον, *Her.*v.72.

To, (of *place*); as, πέμπουσιν ἐς Σάρδεις, *Her.*v.73 :—(of *time*); as, ἐς ἥλιον καταδύντα, *Il.*a.601 :—(of *number*); as, ἐς τὰς διακοσίας, *Thuc.*i.100.

With respect to, (implying a *reference* or *direction* to some object); as, τετύχηκε ἐς τὴν χρεῖαν ἡμῶν ἄλογον, *Thuc.*i.32. μακάριος πλὴν εἰς θυγατέρας, *Eur.* *Or.* 533. Hence with *persons* εἰς gets the meaning of *coram*, before, in the hearing of, &c.; as, ἐς πάντας αὖδα, *Soph.* *Æd.* *T.*93 :—and with *things*, ‘for’, ‘for the obtaining of’; as, πιστεύοντες τοῖς ὀπλίταις ἐς τὴν νίκην, *Thuc.*i.49.

*Obs.* With *persons* ὥς is sometimes used for εἰς to denote motion ; as, πέπομφεν ὥς βασιλέα, *Dem.* *Ph.*i.55.

In Comp.—‘into’; as, εἰσβαίνω.

## (d) Governing *Gen.* and *Acc.* διὰ, κατὰ, ὑπέρ.

1. Διὰ, διαὶ *Æschyl.* [separation, interval,—then, passage through.]

### (i) With a *Genitive*.

An interval, (of *time*); as, δι' ἐνδεκάτου ἔτεος, *Her.*i.62 :—(of *space*); as, διὰ δέκα ἐπάλξεων, *Thuc.*iii.21.

Through (of *place*); as, ἐπαΐξας δι' ὀμίλου, *Pl.*p.293 :—(by means of); as, δι' ἀγγέλων λέγειν, *Her.*vii.203.

In, (as if *passing through*); as, διὰ φόβου ὦν, *Thuc.*vi.59 :—Hence perhaps, δι' οὐδενὸς ποιείσθαι, *Soph.* *Æd.*C.584, to consider of no account; also ‘amongst’, (in *Ionian*); as, ἔπρεπε καὶ διὰ πάντων, *Il.*μ.104.



(ii) With an *Accusative*.

Through, on account of, (said of a *cause* or *means*); *as*, διὰ τὴν ἐκείνου μέλλησιν, *Thuc.ii.18*.

Through, across, (of *place*, used by *poets*); *as*, δι' ἅλα νύχιον, *Eur. Med. 211*.

In Comp.—‘division’; *as*, διακρίνω :—‘through’ or ‘across’; *as*, διαβαίνω.

## 2. Κατὰ, [down, the opposite of ἀνά].

(i) With a *Genitive*.

Down; *as*, βῆ δὲ κατ' Οὐλύμποιο καρῆνων, *Il.a.44*.

Beneath, (with *motion*); *as*, κατὰ χθονὸς ὄχετο, *Il.ψ.100* :—also (with *rest*); *as*, οἱ κατὰ χθονὸς θεοί, *Æsch. Pers. 675*.

At, against, (with *direction towards an object*); *as*, ἐρέσσουσιν ἀπειλὰς καθ' ἡμῶν, *Soph. Aj. 252*.

About, with respect to, (where a *direction*,—*coming down upon*,—is obscurely implied); αἱ κατὰ Θηβαίων ἐλπίδες, *Dem. fals. leg. 95*. Hence κατὰ νότου, *Thuc.iii.108*, behind : κατὰ γῆς, *Thuc.vii.28*, by land.

(ii) With an *Accusative*.

Almost any kind of respect or relation, to be judged of from the context.

With regard to; *as*, τὰ κατὰ Πανσανίαν, *Thuc.i.138*.

In accordance with; *as*, μὴ κατ' ἄνθρωπον φρονεῖ, *Soph. Aj. 761*. Hence κατὰ τάχος speedily, κατὰ συντυχίαν by chance.

At, in, (of *place* or *time*) often in vague definitions, so *as* to be rendered, ‘near’, ‘during’, ‘about’; *as*, κατὰ πᾶσαν τὴν γῆν, *Her.iii.109* :—κατὰ τὸν πρότερον πόλεμον, *Her.i.67*. Hence κατὰ γῆν by land, κατὰ θάλασσαν by sea;—κατὰ θυμόν in his mind.

For, after, (for the sake of obtaining); *as*, κατὰ λήτην ἐκπλώσαντες, *Her.ii.152*. Hence perhaps the idiom κατὰ πόδας πλέοντες, *Xen. Hist.ii.1.20*. sailing in his wake, or in pursuit of him.

*Obs.* With numerals κατὰ makes them *distributive*; *as*, καθ' ἓνα μαχόμενοι, *Her.vii.104*. Hence κατ' ὀλίγον by little and little.

In Comp.—‘against’ with *Gen.*; *as*, καταβόω :—‘down’; *as*, κατατίθημι, καταφρονέω :—‘thoroughly’; *as*, κατακαίω :—Hence sometimes it only gives *force* to word; *as*, λαμβάνω take, καταλαμβάνω catch or seize.

## 3. Ὑπὲρ, [above, over].

(i) With a *Genitive*.

Over; *as*, στή δ' ἔρ' ὑπὲρ κεφαλῆς, *Il.β.20*. Also with *places*, ‘beyond’ or ‘above’; *as*, ὑπὲρ Αἰγύπτου, *Her.vii.69*.

For, (in the *place* of); *as*, μὴ θνήσχ', ὑπὲρ τοῦδε, *Eur. Alc. 701* :—



(for the sake of); as, βασιλικῶν δόμων ὑπερ, *Eur. Ph.* 1345. Hence in entreaties; as, *Il.* ω.466.

About, (like *super*); as, ὑπὲρ σωτηρίας αὐτῶν φροντίζετε, *Dem. Ol.* i.2. This is common in the Orators.

(ii) With an *Accusative*.

Over or beyond; as, ριπτεύουσι ὑπὲρ τὸν δόμον, *Her.* iv.138. Hence with numbers 'more than'; as, ὑπὲρ τεσσαράκοντα ἄνδρας, *Her.* v.64. Also ὑπὲρ μόρον beyond or contrary to fate.

On account of, (rare); as, Λαομεδοντίαν ὑπὲρ ἀμπακίαν, *Pind. Isth.* vi.42.

(e) Governing *Dat.* and *Acc.*, ἀνά.

'Ανά, [up, the opposite of κατά].

(i) With a *Dative*, only in Epic and Lyric poets.

Upon, (with *rest*); as, χρυσέῳ ἀνὰ σκήπτρῳ, *Il.* α.15.

(ii) With an *Accusative*.

Up, (with *motion*); as, ἀνὰ τὸν ποταμὸν πλεῖν, *Her.* i.194.

Up in; as, ἀνὰ στόμα ἔχειν, *Eur. And.* 95,

Through, (of *time*); as, ἀνὰ τὸν πόλεμον τοῦτον, *Her.* viii.123 :—(of *space*); as, ἀνὰ στρατὸν ἔχκετο, *Il.* α.53.

*Obs.* With numerals it makes them *distributive*; as, ἀνὰ πέντε παρασάγγας, *Xen. Anab.* iv.6.4. Hence perhaps ἀνὰ κράτος with all one's force.

In Comp.—'up'; as, ἀναβαίνω :—'back'; as, ἀνέλκω :—'again'; as, ἀναβλαστάνω.

(f) Governing *Gen. Dat. Acc.* ἀμφι, ἐπὶ, μετὰ, παρὰ, περὶ, πρὸς, ὑπό.

1. 'Αμφι, [on both sides, about].

(i) With a *Genitive*.

About, (meaning *around*); as, ἀμφὶ ταύτης οἰκέουσι, *Her.* viii.104 :—(concerning); as, ἀμφὶ Πολυζείνης, *Eur. Hec.* 72.

(ii) With a *Dative*.

About, (meaning *around*); as, τελαμῶν ἀμφὶ στήθεσσι, *Il.* β.388 :—(concerning); as, ἀμφ' ἔμοι στένεις, *Soph. El.* 1180.

*Obs.* Sometimes it means anywhere about in a place; as, ἀμφὶ τραπέζαις κρέα διεδάσαντο. *Pind. Ol.* i.80. Also from (of a *cause*); as, ἀμφὶ φόβῳ, *Eur. Or.* 825.

(iii) With an *Accusative*.

About, (of *place*); as, ἀμφὶ ἔστυ ἔρδομεν ἱερὰ, *Pl.* λ.706 :—(of *time*); as,



ἀμφὶ δέϊλιν, *Xen. Cyr.*v.4.6 :—(of number); as, ἀμφὶ τὰ ἑκκαίδεκα ἔτη, *Xen. Cyr.*i.4.16 :—(of an object); as, ἀμφ' ἱππους ἔχοντα, *Xen. Cyr.*vii.5.22.

*Obs.* 1. The phrase οἱ ἀμφὶ or οἱ περὶ τινα signifies

a person's companions, *Xen. Hist.*vii.5.12.

a person himself and his companions, *Her.*i.62.

Only the person himself (in later writers).

*Obs.* 2. With the Gen. or Dat. ἀμφὶ sometimes means 'in the middle of', 'surrounded by'; as, ἀμφὶ κλάδοις ἔζεσθαι, *Eur. Ph.* 1532.

In Comp.—'on both sides'; as, ἀμφήκης two-edged :—'around'; as, ἀμφιβάλλω.

## 2. 'Επὶ, [upon, with rest or motion].

### (i) With a Genitive.

Upon; as, ἄχθεα ἐπὶ τῶν κεφαλέων φορέουσι, *Her.*ii.25.

Hence several derivative meanings; as,

over, set over; as, ἐπ' οὗ ἐτάχθημεν, *Her.*v.109.

about; as, ἐπὶ τοῦ καλοῦ λέγων παιδός, *Plat. Charm.* 155.d.

with; as, προσκεψάμενος ἐπὶ σεωντοῦ, *Her.*vii.10.

in the case of; as, ἐπὶ τῶν πράξεων, *Xen. Cyr.*i.6.25.

in the time of, (mostly with persons); as, ἐπὶ Χρυσίδος ἱερωμένης, *Thuc.*ii.2.

Towards, (with the names of places); as, πλεύσαντες ἐπὶ Σάμου, *Thuc.*i.116.

*Obs.* Some peculiar usages may be noticed;—with names; as, ἐπὶ τοῦτου ἐπωνυμίην ποιουμένους, *Her.*i.94, taking their name from him :—with troops, &c.; as, ἐπὶ τεσσάρων ταξάμενοι, *Thuc.*ii.90, drawn up four deep.

### (ii) With a Dative, generally implying rest.

Upon; as, ἄγγος ἐπὶ τῇ κεφαλῇ ἔχουσιν, *Her.*v.12.

Hence several derivative meanings; as,

a condition; as, ἐφ' ᾧ τε ἐξίασιν, *Thuc.*i.103, on condition that.

immediately after; as, ἀνέστη ἐπ' αὐτῷ, *Xen. Cyr.*ii.3.7. Hence οἱ ἐπὶ πᾶσι, *Xen. Hist.*i.1.34, the last.

over, set over; as, οἱ ἐπὶ ταῖς μηχαναῖς, *Xen. Cyr.*vi.3.28.

with, in addition to; as, χρήματα ἐπ' αὐτῇ, *Thuc.*ii.101.

depending on, in the power of; as, ἐπ' ἡμῖν ἔστι, *Her.*viii.29.

Against, (mostly Ionic); as, τὰ ποιούμενα ἐπ' αὐτῷ, *Her.*i.61.

For, (denoting a purpose or consequence); as, ἐπὶ δολήσει φανέωσι, *Her.*i.41, for your hurt. Hence 'with reference to', 'on account of'; as, ἐπὶ πόσῃ τῇ χώρῃ, *Her.*i.66.

### (iii) With an Accusative, generally motion to.

Upon; as, ἐπὶ θρόνον ἀναβαίνει, *Her.*vii.40. Yet sometimes with verbs of rest; as, ἐπ' αἰγιαλόν, *Soph. Oed.*C.1493 : hence it may some-



times be rendered 'with respect to'; as, *ἄριστοι πᾶσαν ἐπ' ἴθυν*, *Il.ζ.79*: so in the expression *τὸ ἐπ' ἐμὲ* as regards me.

To, towards; as, *ἦγε ἐπὶ τὸ δεξιὸν κέρας*, *Her.ιx.47*.

For, (an object); as, *ἐξέπεμπε ἐπ' ὕδωρ*, *Her.iii.14*:—(duration of time); as, *ἐδῆουν τὴν γῆν ἐπὶ δύο ἡμέρας*, *Thuc.ii.25*.

Against; as, *ἐπὶ Τροίαν ἐστράτευσαν*, *Thuc.i.8*.

*Obs.* Some peculiar usages may be noticed; as, *ἐπὶ κεφαλὴν*, *Dem. de Ant. 16*, immediately:—with *troops*, &c.; as, *ἐπ' ἀσπίδα* to the left, *ἐπὶ δόρυ* to the right; sometimes in the same sense as the Gen.; as, *ἐπ' ἀσπίδας πέντε*, *Thuc.iv.93*, five deep:—ὡς *ἐπὶ ναυμαχίαν*, *Thuc.ii.85*, for a naval action.

In Comp.—'upon'; as, *ἐπιβάλλω*:—'against'; as, *ἐπιβουλεύω*:—'up' or 'to'; as, *ἐπάγω*:—'in addition to'; as, *ἐπιδίδωμι*.

### 3. Μετὰ, πεδὰ *Æol.* [union, accompaniment].

#### (i) With a Genitive.

With, together with; as, *μετὰ νεκρῶν κείσομαι*, *Eur.Hec. 209*.

*Obs.* Μετὰ denotes 'accompaniment', or a union of *locality*, not of *mind* or *purpose*, and this distinguishes it from σύν.

#### (ii) With a Dative, only in poets.

Among; as, *μετὰ δὲ τριτάτοισιν ἕνασσαν*, *Il.α.252*.

#### (iii) With an Accusative.

After, (of time); as, *μετὰ δὲ ταῦτα*, *Her.i.2*:—(of degree); as, *ποταμὸς μέγιστος μετὰ Ἰστρον*, *Her.iv.53*. Also 'after' in the sense of going for; as, *πλεῖν ἐπὶ χαλκόν*, *Od.α.184*.

Amongst, to the midst of, (in *Homer*); as, *ἦλθε μετὰ Τρῶας*, *Il.δ.70*. Even in *Attic*, μετὰ is used for 'in', 'in the midst of'; as, *ἃ μετὰ χειρὸς ἔχοι*, *Thuc.i.138*: hence μεθ' ἡμέραν by day.

In Comp.—'accompaniment'; as, *μετέχω*:—'a change of position'; as, *μεθίστημι*:—'for' or 'after'; as, *μεταπέμψω*.

### 4. Παρὰ, [juxta-position, side by side].

#### (i) With Persons, taking all three cases.

*Gen.* From; as, *παρ' ἀλλήλων δέχονται*, *Thuc.i.20*.

*Dat.* With, near, in the presence of; as, *παρὰ δικασταῖς*, *Thuc.i.73*.

*Acc.* To; as, *ἤγαγον παρὰ Κῦρον*, *Her.i.86*. Yet sometimes 'by' or 'near' as with *things*; as, *τὴν παρ' ἐμὲ δύναμιν*, *Her.viii.140*.

*Obs.* Poets sometimes use the three cases with *things*.

#### (ii) With things, only the Accusative in prose.

Along or by the side of; as, *οἱ παρὰ θάλασσαν ἄνθρωποι*, *Thuc.i.8*.



Hence several derivative meanings; as, throughout, all along, (of time); as, *παρὰ τὴν ζῶην*, *Her.vii.46.* compared with; as, *παρὰ τὰ ἄλλα ζῶα*, *Xen. Mem.i.4.14.*

by, near, at; as, *παρὰ τὰς ναῦς ἀριστοποιήσονται*, *Thuc.vii.39*: hence *παρ' οὐδέν τιθεσθαι* to reckon as nothing; *παρὰ τοσούτον ἦλθε κινδύνου*, *Thuc.iii.49*, within such a degree of danger.

Contrary to; as, *παρὰ δόξαν*, *Thuc.i.141*: this meaning comes from the idea of comparison, and hence from the same idea *παρὰ* sometimes seems to mean 'according to'.

Besides; as, *οὐκ ἔστι παρὰ ταῦτ' ἄλλα*, *Arist. Nub. 698.*

By means of; as, *παρὰ τὴν αὐτοῦ ῥώμην*, *Dem. Ph.i.14.*

In Comp.—'by the side of'; as, *παρέρχομαι*:—'contrary to'; as, *παράνομος*:—doing a thing, *secretly*, or *slightingly*.

## 5. Περὶ, [about or around].

### (i) With a Genitive.

About, (around); as, *τετάνυστο περὶ σπείους*, *Od.ε.68*:—(concerning); as, *περὶ τῆς ἐνυτοῦ μαχόμενος*, *Her.i.169*:—hence 'for the sake of'; as, *τυραννίδος περὶ ἀδικεῖν*, *Eur. Ph. 534*:—also in expressions of value; as, *περὶ πολλοῦ ποιεῖσθαι*.

Beyond, or above, (in degree); as, *περὶ πάντων ἔμμεναι ἄλλων*, *Il.α.287*:—common in *Homer*.

### (ii) With a Dative.

About, (implying *on* or *in*); as, *ἐνδυε περὶ στήθεσσι χιτῶνα*, *Il.κ.21.*

For, or about an object; as, *περὶ ἐνυτῶ δειμαίνοντα*, *Her.iii.25.*

In poets 'from' (of a cause); as, *περὶ φόβῳ* from fear.

### (iii) With an Accusative.

About, (of place, meaning *around*); as, *περὶ τὸ Παρθένιον οἶκος*, *Her.vi.105*:—(of time); as, *περὶ τούτους τοὺς χρόνους*, *Thuc.iii.89*:—(of number); as, *περὶ ἐξήκοντα καὶ διακοσίους*, *Thuc.vi.71*:—(of an object referred to); as, *κλέος ἐχόντων τὰ περὶ τὰς ναῦς*, *Thuc.i.25.*

*Obs.* For *οἱ περὶ τινα* see *ἀμφί*.

In Comp.—'around'; as, *περιβάλλω*:—'excess'; as, *περιχαρῆς*:—'superiority'; as, *περιγίγνομαι*.

## 6. Πρὸς, ποτὶ προτὶ *Ep.*, [addition].

### (i) With a Genitive, an effect or property.

From, (proceeding from); as, *ταῦτα πρὸς Κυαξάρῳ παθόντες*, *Her.i.61.*

Hence several derivative meanings; as, owing to, on account of; as, *πρὸς αὐτοφώρων ἀμπλακημάτων*, *Soph. Ant. 51*, on his errors being detected.

before, towards, (coram, in the judgment of); as, *δρῶμεν οὐδὲν ἕδικον πρὸς Θεῶν*, *Thuc.i.71.*

the part or character of; as, *πρὸς γὰρ κακοῦ ἀνδρὸς*, *Soph. Aj.319*: also *εἶναι πρὸς τινος* to be on any one's side, *ad aliquo stare*.



By, (in entreaties, meaning 'for the sake of'); as, πρὸς τοῦ σου τέκνου ἰκνοῦμαι, *Soph. Aj.* 588.

Towards or near; as, πρὸς ἡλίου δυσμέων, *Her.vii.* 115.

(ii) With a *Dative*, with rest *on* or *in*.

In addition to; as, πρὸς τούτοις, *Her.i.* 32.

At, in, near; as, πρὸς μέσῃ ἀγορᾷ, *Soph. Tr.* 371 : πρὸς πόλει, *Thuc.i.* 65.

(iii) With an *Accusative*, direction *to*.

To; as, Ζεὺς δὲ ἐὼν πρὸς δῶμα, *Il.a.* 533.

Towards, (of time); as, ἐπειδὴ πρὸς ἡμέραν ἦν, *Xen. Anab.iv.* 5.21.

Against; as, μάχῃ Μήδων πρὸς Ἀθηναίους, *Thuc.i.* 18.

Upon, (in consequence of); as, πρὸς ταῦτα, *Soph. CEd.C.* 426.

For, (with reference to); as, καλὸς πρὸς δρόμον, *Plat. H. Maj.* 295. c :—hence with comparisons; as, ὡς πρὸς τὸ μέγεθος τῆς πόλεως, *Thuc. iii.* 113.

At, (with verbs of rest), σφάξαι πρὸς χῶμα, *Eur. Hec.* 225, supply *τρεπομένην*.

In Comp.—'addition'; as, προσκτῶμαι :—'against'; as, προσβάλλω :—'to'; as, προσέρχομαι.

7. Ὑπὸ, ὑπαὶ poet. [under].

(i) With a *Genitive*, from under, proceeding from.

From under; as, περᾶ γὰρ ἦδε ὑπὸ σκηνῆς πόδα, *Eur. Hec.* 53 :—sometimes 'beneath', with verbs of rest; as, ὑπὸ χθονὸς ἐστὶ βέρεθρον, *Il.θ.* 14.

From, or owing to, (of any cause); as, ὑπὸ ἀνέμων ἐνδιέτρψε, *Thuc. ii.* 85 :—hence ἐστρατεύοντο ὑπὸ σαλπίγγων, *Her.i.* 17, to the sound of trumpets.

By, (of an agent); as, ὑφ' οὗ κενούται δῶμα, *Soph. CEd.T.* 27.

(ii) With a *Dative*, under with rest.

Under, beneath; as, ὑπὸ Τμῶλῳ γεγαῶτας, *Il.β.* 866.

Under, (from or by of a cause); as, ὑπὸ Τυδείδῃ κλονέοντο, *Il.ε.* 93, chiefly in poets :—hence as with the Gen. ὑπὸ βαρβίτῳ χορεύων, *Anac. Od.* 42, to the sound of.

(iii) With an *Accusative*, under with motion *to*.

Under; as, ὑπὸ Ἴλιον ἦλθε, *Il.β.* 216 :—sometimes under with rest; as, ὕπαστι οἰκήματα ὑπὸ γῆν, *Her.ii.* 27.

About, or when, (of time); as, ὑπὸ τὸν νηὸν κατακαέντα, *Her.i.* 51, when the temple was burnt down.

In Comp.—'under'; as, ὑπάγω :—'secrecy'; as, ὑπεξάγω :—'diminution'; as, ὑπέρυθρος.



## § 141. INTERJECTIONS.

Interjections are sometimes called adverbs in Greek ; but they have no grammatical connection with any other words in a sentence.

*Obs.* The cases, which follow Interjections, depend upon some other word, which is commonly omitted for brevity ; thus,

The Nom. marks the *subject spoken of* ; as, ὦ πάλας ἐγὼ, *Soph. Ph.* 744 ; supply εἰμι.

„ Gen. „ the *cause of the emotion* ; as, φεῦ τῆς ἀνοίας, *Soph. El.* 920 ; supply ἔνεκα.

„ Dat. „ the *person who receives the misfortunes* ; as, ὦ μοι ἐγὼ, *Il.* λ.404 ; supply κακόν ἐστι.

„ Acc. „ the *person spoken of, as the object of a verb* ; as, ὦ ἐμέ δειλαιον, *Eur. Tro.* 138 ; supply λέγω.

„ Voc. „ the *person spoken to* ; as, ἰοῦ, ἰοῦ, δύστηνε, *Soph. Ed.* T.1071.



## PROSODY.

### § 142. SCANNING.

1. The general form of Greek verse in quantity, feet, and scanning, is the same as in Latin.

2. In scanning Greek verse no vowels are cut off, which are expressed in the line.

3. The *hiatus*, or concurrence of vowels in different words, belongs especially to the *Ionic* dialect, and is more sparingly used by others.

*Obs.* 1. In *Epic* verse the *hiatus* is frequent ; mostly thus,

(a). Hiatus of long vowels or diphthongs ;

(i). The long vowel becomes *short* : this is very common ; as,

ἄξῳ ἔ|λῶν δ δέ|κεν κεχο|λῶσέ|ται | δν κεν ἴ|κωμαι, *Il.*a.139.

(ii). The long vowel remains *long*, with the *ictus* ; as,

μῆ|νιν ἔ|ειδε θε|ᾶ Πη|ληϊᾶ | δεῶ Ἀ|χῖ|λῆος, *Il.*a.1.

(iii). Also without the *ictus*, but mostly when a stop, or a word which has lost a digamma or other consonant, follows ; as,

Σμῖ|νθεῦ ! | εἴ|ποτε, *Il.*a.39. ὄφρ' εὔ | εἰδῆ|ς, *Il.*a.185.

(b). Hiatus of short vowels ;

(i). The short vowel becomes *long*, but mostly with the *ictus*, and before a lost consonant ; as,

ἦ δέ μέ|γα ἰᾶ|χουσα ᾶ|πὼ ἔῶ | κάββα|λεν | υἷδν, *Il.*ε.343.

(ii). The short vowel, without the *ictus*, commonly remains *short* before a lost consonant ; as,

ἦμε|τέ|ρῳ ἔνι | οἴ|κῳ ἐν | Ἀργεῖ | τη|λόθι | πά|τρης, *Il.*a.30.

(iii). The short vowel, not followed by a lost consonant, remains *short* ; this hiatus is especially found with the *ι* of a *Dat. Sing.*, or when a stop follows ; as,

Ἀγα|μέ|μνονι | οὖ|λον, *Il.*β.6. κα|θῆ|σῶ, ἔ|μφ, *Il.*a.565.

All poets, who use the *heroic* verse, allow themselves more or less of the *Ionic* usage : the *hiatus* with long vowels is also common in *elegiac* verse.

*Obs.* 2. Lyric poets use the *Epic hiatus*, (mostly *a. i.*, *ii.* and *b. ii.*, *iii.*), but more sparingly than the *Epic*.

*Obs.* 3. Tragic and Comic poets use the *Epic hiatus*, (*a. i.*), in *dactylic*, and (less often) in *anapæstic* and *lyric* lines.



In their *iambic* and *trochaic* lines, the *hiatus* is considered inadmissible, except in the case of *τί, δτι, &c.* which makes an *hiatus*, rarely in Tragedy ; as, *τί οὖν, Æsch. Sept. 701.* but often in Comedy.

4. The *hiatus* is often prevented by elision with *Apostrophe*, or by *Crasis, Synizesis*, and the *ν ephelcusticon* ; see § 8.a.2.

*Obs.* 1. In *Epic* verse elision is very frequent ; thus, *ᾶ, ε, ῖ, ο*, are cut off in almost all words.

*αι, —* in verbs ending in *ομαι, αται, εται, ονται, ασθαι, εσθαι.*  
*οι, —* in *μοι, σοι ? τοι.*

*Obs.* 2. Lyric poets nearly follow the *Epic*.

*Obs.* 3. In *Attic* poets the *ι* of datives is rarely cut off, and the elision of *αι, οι*, is considered inadmissible, though some rare and doubtful instances are found. The *later* comic poets cut off *αι, οι*, pretty freely.

5. If a verse is complete it is called *acatalectic* :—if a syllable is deficient, *catalectic* :—if a foot is deficient, *brachycatalectic* :—if a foot or syllable is redundant, *hypercatalectic*.

6. The following are the principal feet ;

Pyrrhic ;	as, λογῶς	Proceleusmatic ;	as, ἐτέλεσᾶ
Spondee ;	” τιμῇ	Choriambus ;	” ἡμετέρῳ
Iambus ;	” λογού	Antispastus ;	” ἐτίματῇ
Trochee ;	” σώμα	Ionic-a-minore ;	” ἐπιτίμῳ
		Ionic-a-majore ;	” ἡχῆσέτῃ
Tribrach ;	” ἔχετῇ	First pæon ;	” σώματικά
Molossus ;	” τιμήσῳ	Second ”	” ἐλύσατῇ
Dactyl ;	” σώματᾶ	Third ”	” ἐφίλησᾶ
Anapæst ;	” ἔχετῳ	Fourth ”	” περὶφῶβῳ
Bacchius ;	” πονήρῳ	First epitrite ;	” ἐλώβησῳ
Antibacchius ;	” τιμάτῃ	Second ”	” ἡδύφωνῳ
Amphibrachys ;	” πονήρῃ	Third ”	” τιμήσάτῳ
Cretic ;	” ἐλθέτῳ	Fourth ”	” τιμήσῃτῃ

*Obs.* In *Iambic, Trochaic*, and *Anapæstic* lines, *two feet* are called a *metre* in scanning ; in other kinds of verse each foot is called a *metre*. A pair of feet is sometimes called a *syzygy*.

## § 143. METRES.

The principal metres are the *Dactylic, Iambic, Trochaic, Anapæstic*.

*Obs.* 1. Less usual metres are the *Choriambic, Ionic-a-minore, Pæonic, Antispastic*.



*Obs. 2.* Verses containing different metres in the same line are called *Asynarteti*, i. e. unconnected.

(a) *Dactylic Metre.*

1. The *Hexameter*, containing six feet ; as,

μηνὺν ἄ|εἰδὲ θε|ᾶ Πῆ|λῆϊᾶ|δεῶ Ἀχι|λῆος.

2. The *Pentameter*, containing five feet, or two *penthemimers* ; as,

καὶ νύφ|ε|τῶν φεῦ|γῶν || καὶ κρυῖ|ε|ντᾶ πᾶ|γῶν.

*Obs. 1.* The general construction and use of the *Hexameter* and *Pentameter* is the same as in Latin ; except that the Greek pentameter readily admits a trisyllable at the end.

*Obs. 2.* In the dramatic choral odes are found dactylic *Pentameters* not divided like the elegiac verse, and also *Tetrameters*, *Trimeters*, and *Dimeters* ; thus in *Soph. Œd. T.*

κρείσσον ἄ|μαῖμᾶκ|τοῦ πῦρος | ὀρμένον | ἀκτᾶν, (177)

ἄμφι σοί | ἄζομέ|νος τί μοί | ἦ νέον, (155)

οὐδ' ἐνί | φροντῖδος | ἐγγός, (170)

ἐξάνυ|σεις χρεός, (157)

*Obs. 3.* Verses are called *Logoædics*, which began with dactyls and end with trochees ; as,

μη τέ πᾶ|τρῶον ἰ|κοῖτ' ἔς | οἰκόν, *Eur. Hec.* 938.

(b) *Iambic Metre.*

1. The *Trimeter* or *Senarius*, containing six feet ; as,

ὦ τέκ|νᾶ Κᾶδ||μου τοῦ | πᾶλαῖ || νῆᾶ | τροφή.

*Obs. 1.* The scansion of the *Tragic Trimeter* is as follows ;

υ -	υ -	υ -	υ -	υ -	υ -
υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	
- -		- -		- -	
- υ υ		- υ υ			
υ υ -					
<hr/>					
Proper					
Names.	υ υ -	υ υ -	υ υ -	υ υ -	

*Obs. 2.* The *Iambic Cæsura*.—The *Cæsura*, or pause, divides the third or the fourth foot, and hence is called *penthemimeral* or *hepthemimeral* ; as, (*Soph. Œd. T.* 1.2.)

τίνας | ποθ' ἐδ|ρας || τάσδε μοι θοά|ζετε.

ἰκτη|ρίοις | κλάδοι|σιν || ἐξεσ|τεμμένοι.

The *quasi-cæsura* is produced by an elision at the end of the third foot ; as,

κεντεῖ|τε μὴ | φείδεσθ' || ἐγὼ 'τεκον Πάριν, *Eur. Hec.* 387.



**Obs. 3.** The *Cretic ending*.—If the line ends with a cretic word, (as οὐρανόν), or words, (as τῇ πόλει), with any pause between them and the rest of the line, the *fifth* foot must be an *iambus* or *tribrach*, not a *spondee*; as,

Ἄτλας ὁ νότοις χαλκείοισιν | οὐρανόν.  
not Ἄτλας ὁ χαλκείοισι νότοις | οὐρανόν.

(a). If the preceding syllable is *thrown forward upon* the cretic ending, so as to be attached to it either in *sense* or in *metre*, the cretic ending is *disregarded*; thus,

the preceding syllable joined in *sense* to the cretic ending,

ὡς τοῖσιν ἐμπεύροισι καὶ | τὰς σύμφόρᾱς, *Soph. Œd. T.* 44.

the preceding syllable attached in *metre* to the cretic ending, where there is an *apostrophe* or a vowel *lengthened by position*; as,

ἃ μοι προσελθὼν σίγα σή|μαιν' εἰτ' ἐχει, *Soph. Ph.* 22.  
ἡμεῖς μὲν οὖν ἐώμεν, οὐ|δὲ ψαυόμεν, *Eur. Hec.* 729.

(b). If a line ends in a dissyllable, and a monosyllable preceding it is attached to the former part of the line, the cretic ending is *not produced*; as,

πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξη γούν | ἐμῇ, *Soph. Tr.* 718.

**Obs. 4.** The second syllable of a dactyl or tribrach must not be a monosyllable which is incapable of beginning a verse, nor the last syllable of a word.

**Obs. 5.** The third and fourth foot must not be included in one word.

**Obs. 6.** The *Comic Trimeter*.—In Comedy an *anapæst* is admitted in any place but the last, and a *dactyl* in the fifth; a dactyl however or tribrach must not precede an *anapæst*. Also the *Cæsura* and the *Cretic ending* are often neglected.

2. The *Tetrameter*, containing eight feet, is used in Comedy, and is always *catalectic*; as,

πρωτίσ|τᾶ μὲν||γάρ ἐνᾶ|γῆ τινᾶ ||κάθει|σέν ἐγ||κάλῃ|ψας.

**Obs. 1.** The scansion of the *Comic Tetrameter* is as follows;

υ -	υ -	υ -	υ -	υ -	υ -	υ -	υ
υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ	υ υ υ		
- -		- -		- -			
- υ υ		- υ υ		- υ υ			
υ υ -	υ υ -	υ υ -		υ υ -	υ υ -		
Proper							
Names.			υ υ -			υ υ -	

**Obs. 2.** Iambic lines of various lengths are used in *Lyrics*.

**Obs. 3.** The trisyllabic feet are more sparingly used than in the trimeter; and a dactyl or tribrach should not precede an *anapæst*.







*Obs. 1.* The *anapæstic Dimeter* admits a spondee or dactyl in any place.

*Obs. 2.* In regular systems or groups of Dimeters the following points may be observed ;

(a). A dactyl *rarely* precedes an anapæst even between two dimeters, still *more rarely* between two metres, and never in the same metre ; as,

τὸν δυσ|κέλαδόν || θ' ὕμνον Ἑ|ρίωνός  
ἰᾶ|χειν Ἀῖ|δα, *Æsch. Sept.* 862.

(b). A spondee rarely precedes a dactyl ; as,

ἄλλῃ | δ' ἄλλοθεν || οὐρανο|μηκῆς, *Æsch. Ag.* 92.

(c). Dactyls are admitted more sparingly into the *second* than the first foot of each dipodia.

(d) The three last syllables of a word forming in themselves an anapæst ought not to be divided ; as,

τοὺς προδῶ|τᾶς γὰρ, better τοὺς γὰρ | προδῶτᾶς, *Æsch. Prom.* 1089.

(e). Each metre should end with a word, and the verse is improved by having each foot end with word.

Yet not unfrequently, after an anapæst or spondee, a short syllable belonging to the second metre is joined to the first ; as,

πτερύγων ἑρέτμοι|σὶν ἑρεσσόμενοι, *Æsch. Ag.* 62.

Irregular dimeters do not always attend to these points.

*Obs. 3.* Systems of Dimeters have often a *monometer* introduced among them ; and also a *dimeter catalectic*, called the *anapæstic base* or *paræmiac*, in which the division at the end of the first metre is disregarded ; as,

στόλον Ἀρ|γείων || χιλιο|νάβταν

τῆσδ' ἀπὸ | χάρας

ἦραν | στρατιῶ||τιν ἄρω|γαν, *Æsch. Ag.* 45.

*Obs. 4.* In anapæstic lines is observed the *Synapheia*, or carrying on of the scansion from one line to another, the last syllable not being regarded as common ; as,

εἰς ἀρθ|μὸν ἐμοί || καὶ φιλό|τῆτᾶ

σπεύδων | σκεύδων||τί ποθ' ἤ|ξει. *Æsch. Prom.* 200.

where the syllable *τα* becomes long before *σπ* in the next line.

2. The *Tetrameter*, containing eight feet, is used only in Comedy, and is always *catalectic* ; as,

ὦς μάκᾱ | ριτῆν||ῶ Δᾱ|μῆτῆρ || τὸν βῖδον | αὐτοῦ || κᾱτᾱλῆξ|ᾱς.

*Obs. 1.* The *Tetrameter* admits the same varieties as the dimeter, except that the seventh foot must always be an *anapæst*, and a *dactyl* is not admitted in the fourth and sixth places.

*Obs. 2.* The *second* metre must always end with a word allowing a pause, thus dividing the line into two dimeters.

*Obs. 3.* A dactyl must not precede an anapæst.



**Obs. 4.** If the second foot be a dactyl, and the third a spondee, the last syllable of the dactyl must not begin a word of more than one syllable ; as,

**Obs. 5.** Other varieties of *anapæstic* lines are found in Lyrics.

### (e) Choriambic Metre.

**Obs. 1.** Choriambic lines are sometimes *pure* ; as,  
νῦν τέλεσαι | τὰς περὶ θυμῶν κατάρσας, *Æsch. Sept.* 721.

**Obs. 2.** Choriambi are mostly followed by an *Iambic syzygy*, either complete or catalectic ; as,

καὶ χθονίᾳ | κόνις πῆρ, *Æsch. Sept.* 734.

ἦ ἐλάτᾱς | κλαδοῖσι, *Eur. Bac.* 110.

τὰν ὁ μέγας | μῦθος ἄξι|εῖ, *Soph. Aj.* 223.

**Obs. 3.** The choriambic lines most in use are also preceded by a spondee, called the *choriambic base* ; as,

γλαυκὰς | ὦ φίλερι θ' | ἀλᾱκᾱτᾱ | δῶρὸν Ἀθᾱ|νάας, *Theoc.* xxviii.

οὐδ' οἰκ|τρὰς γῶδον ὀρ|νιθὸς ἄῃ|δοῦς, *Soph. Aj.* 628.

κῶπῃ | πέμπόμενᾱν | τᾱλαῖνᾱν, *Eur. Hec.* 455.

### (f) Ionic Metre.

**Obs. 1.** The Ionic-a-minore admits an *Iambic syzygy* in any place, and sometimes begins with the *third pæon*, sometimes with a *molossus* which is admissible in the *odd* places. The long syllables may be resolved.

The *Dimeter* is the most usual verse ; as,

ἄποπαῦσαι | τέ μερῖμνᾱς, *Eur. Bac.* 380.

ὄσιᾱ πῶτ|νᾱ θέων, *Eur. Bac.* 370.

Also other varieties ; as,

στέφανοις εὐ|φροσύναις δαι|μὸν ᾱ πρῶτων, *Eur. Bac.* 376.

διᾱδιδίφρεϋ|σέ Μῦρτιλου | φῶνόν, *Eur. Or.* 984.

**Obs. 2.** Lines with the *Ionic-a-majore* may mostly be scanned as *choriambic*.

### (g) Pæonic Metre.

**Obs. 1.** The Pæonic verse admits any foot of the *same time* as a pæon, e. g. a cretic, a bacchius, an antibacchius, or five short syllables. Each metre generally ends a word.

The *Dimeter* is most common ; as,

ἐπὶ δὲ τῷ | τέθυμένῳ, *Æsch. Eum.* 316.

παρᾱ Σίμου|ν|τιοῖς ὅχε | τοῖς, *Eur. Or.* 799.

**Obs. 2.** The *Prosodiac verse*.—A verse with choriambi and ionics or pæons mixed is called *Prosodiac* ; as,

νηματᾱ θ' ἰ|ετὸ πᾱδῶ, *Eur. Or.* 1431.



*Obs. 3. Cretic lines.*—The cretic foot, being admissible with pæons, sometimes becomes predominant ; as,

ὦ μῖᾱρέ | καὶ βδέλυρέ  
καὶ κατὰ κέ|κρακτᾶ τοῦ  
σου θράσους  
πᾶσᾶ μὲν | γῆ πλεᾶ, *Arist. Eq.* 303.

*Obs. 4. Antibacchic lines.* As a first pæon may be considered an antibacchius with the second syllable resolved into two short ones, the two feet are sometimes put together, and may be scanned as *antibacchic* lines ; as,

ὦ Πέλοπὸς | ᾧ πρὸςθεῖ  
ποῦλύπνός | ἱππεῖᾶ,  
ὦς ἑμὸλῆς | αἰᾶνης  
γαῖ τᾶδε, *Soph. El.* 505.

### (h) Antispastic Metre.

*Obs. 1.* The Antispast, being composed of an iambus and a trochee, (υ-|-υ), admits in the first half any variety of the *iambic* foot, and in the second any variety of the *trochaic* ; thus,

υ -	- υ
υ υ υ	υ υ υ
- -	- -
υ υ -	υ υ -
- υ υ	- υ υ

*Obs. 2. The Dochmee.*—A common form of the antispastic verse is the *Dochmee*, consisting of an antispast and long syllable ; as,

ἄλμῆνὸν τίς ὦς | ἔς ἀντλὸν πῆσῶν  
λεχρίος ἐκπέσῃ | φίλᾶς κάρδιᾶς, *Eur. Hec.* 1008.

*Obs. 2. Bacchiac lines.*—When *dochmiac* lines are hypercatalectic, they may be scanned as Bacchiacs ; as,

τίς ἀχῶ | τίς ὀδυᾶ | προῤῥεπτᾶ | μ' ἀφεγγῆς, *Æsch. Pr.* 115.

## § 144. QUANTITY.

The Rules for the Quantity of syllables may be arranged under five heads :—*Nature, Position, Termination, Derivation, Authority.*

### (a) Nature.

1. The Vowels ε, ο, are short, when not followed by more than a single consonant ; as, μῆλός.

2. The vowels η, ω, are long ; as, μῆλῶν.



3. All diphthongs and contracted syllables are long; as, (ἐφοιτᾶῖ), ἐφοῖτᾶ.

*Obs.* 1. In a few words the diphthongs αι, οι, are sometimes used *short*, when followed by a vowel; as,

γῆραιᾶς | χειρὸς προσλαζύμεναι, *Eur. Hec.* 64. So δελταῖος.

δδ' οὖν | ποιεῖ|τω, πάντα προσδόκητά μοι, *Æsch. Pr.* 937. So commonly τοιοῦτος. Also a long vowel or diphthong, before the *Attic* particle ι, is shortened; as, τουτῶ, *Arist. Plut.* 44.

*Obs.* 2. For long and short vowels with an *hiatus*, see §141.*obs.* 1.

### (b) Position.

1. A short vowel before two consonants or a double one is *long*; as, ἔκτεινον, οὐδὲ κτείνω, ἔν τούτῳ; τράπῃζα, οὐδὲ ζῆσω.

*Obs.* 1. It makes no difference in Greek whether the two consonants are both in the same word as the vowel, or both in the following word, or one in each.

*Obs.* 2. The *Arsis* or *Ictus* making a *short* syllable *long*.

(a). This is most frequent in *Epic* verse; thus,

i. A short syllable ending in a consonant is made long before a vowel; as, αὐτὰρ ἔπειτ' αὐτοῖσι βέ|λὸς ἔχ'|πευκὲς ἐφίε|ις, *Il.* a. 50.

ii. A short syllable ending in a vowel is made long before a single consonant, (especially a *liquid*), which is then pronounced as double; as, ἐκηβόλου | Ἀπὸλ|λωνος, *Il.* a. 14: Ἥρη | δὲ μᾶσ|τιγι, *Il.* ε. 748.

hence sometimes *without the ictus*; as, πολλᾶ | λισσομένη, *Il.* ε. 358.

iii. For the force of the *ictus* in an *hiatus*, see §142.*obs.* 1.

(b). Also in a less degree in *Attic* poetry; thus,

i. A short vowel with the *ictus* is made long before ρ; as,

τοῦτ' ἔστιν ἤδη τοῦργον εἰς | ἐμὲ | ῥέπον, *Soph. CEd.* T. 847.

ii. The vowels in certain words are long or short, according as they have, or have not, the *ictus*; as,

εἰ|σὶν ἰ|ατροὶ λόγοι, *Æsch. Pr.* 386: ἀλλ' ὥς | ἰᾶτ|ρὸν τῶνδ', *Æsch. Sup.* 264. So Ἀρης or Ἄρης, αἰ or αἶ.

iii. For the *ictus* with a *mute* and *liquid*, see below, 2.*obs.* 2.

2. A short vowel before a *mute* and *liquid* is said to be common; as, δᾶκρυ or δᾶκρυ: yet the following distinctions must be observed.

*Obs.* 1. Before the *middle* mutes with any liquid except ρ, (i. e. β, γ, δ, with λ, μ, ν,) the short vowel becomes *long*; as, ὑπὸ|βλητον λόγον, *Soph. Aj.* 481: καὶ νῦν | ἔπῃ|γνωσ, *Soph. Aj.* 18.

Some exceptions with βλ, γλ, are found in *Attic* and *lyric* poets; as, παιδὺς | δὲ βλᾶσ' τας, *Soph. CEd.* T. 717: οὐ μέλ' | γλῶσσοις, *Æsch. Pr.* 172.

*Obs.* 2. Before other mutes and liquids, (i. e. π, κ, τ, φ, χ, θ, with λ, μ, ν, ρ; and β, γ, δ, with ρ,) the short vowel is—



(a). In *Epic* almost always long; as, ἐξ οὗ | δὴ τὰ | πρῶτα, *Il.* a.6.

(b). In *Attic Comedy* almost always short; as, τοπαρά|παν οὐ | δὲ γρὺν, *Arist. Plut.* 17.

(c) In *Attic Tragedy* mostly short;—but, if in the same word, the vowel is often made long by the ictus; as,

ἦ | μακροῦ | πλούτου βάρει, *Soph. Aj.* 130: ἄπανθ' | ὃ μακ|ροῖς, 646.  
if in different words, or in case of an augment, or a compound whose first word ends in a short vowel, the vowel is very rarely made long; as, τῆσ|δὲ φρόν|τιδος, *Soph. Aj.* 484: κύσι | πρόβλητος, 830.

*Obs.* 3. If the mute is in one word and the liquid in another, the syllable is always long by position; as, ἐκ λόγων: so in compound words; as, ἐκνεύω.

### (c) Termination.

#### (i) Vowels.

1. Verbs and particles in *a* are short; as, ἐτυψᾶ, τέτυψᾶ, διαῖ, ἄμᾶ.

*Obs.* Contractions in *a* are long by nature; as, ἠδῶ from ἠδῶαε: and the adverb πέρα, being really a noun.

2. Nouns in *a* vary their quantity; thus,

(a) Neuters in *a* are short; as, σῶμα, ἔγχεᾶ.

*Obs.* Contracted neuters are long by nature; as, ὄστα from ὄστῆα: and κάρᾶ head, for κάρη *Ep.*

(b) Feminines in *a* are generally short if the penultima is long by nature, and long if the penultima is short; as, εὐνοῖᾶ, ἡμέρᾶ.

*Obs.* 1. Among feminine in *a* it may be noticed that—

in *aia*, monosyllables are short; as, γαῖᾶ; but others are mostly long; as, κεραῖᾶ.

in *eia*, nouns derived from Adj. in *ης*, and female agents, are short; as, ἀλήθειᾶ, ἱέρειᾶ priestess; but nouns in *eia* denoting a state (from verbs in *ευω*), and monosyllables, are long; as, δουλείᾶ slavery, χρειᾶ.

in *oia*, monosyllables are long; as, τροῖᾶ; but others are mostly short; as, εὐνοῖᾶ.

in *ia*, nouns are long; as, φιλίᾶ; except agents in *τρια*; as, ψάλτριᾶ minstrel.

in *la*, *va*, *sa*, nouns are short; as, δίκηλλᾶ, ἔρευνᾶ, θάλασσᾶ; but πρύμνᾶ is long.

in *pa*, nouns follow the general Rule; as, γέφυρᾶ; but some monosyllables are long with the penultima long; as, αὔρᾶ, πῆρᾶ, πρῶρᾶ, ὄρᾶ.

*Obs.* 2. The feminines of all Adj. in *os* are long; as, δικαῖᾶ, ἱερᾶ; except the *Epic* δῶ and πότνιᾶ: also μῖᾶ and *Ep.* ἰᾶ, one. Other feminine Adj. and all Participles in *a* are short; as, ἡδεῖᾶ, τύπτουσᾶ.



*Obs.* 3. The *Doric* α for η is long ; as, τιμᾶ : the *Æolic* α for η or ης is short ; as, νύμφᾶ, μητιέτᾶ.

(c) Accusatives in α are short ; as, ἐλπίδᾶ, ποδωκέᾶ.

*Obs.* Accusatives in εα from nouns in ες are long ; as, βασιλεᾶ ; but the *Epic* form in ηα is short ; as, βασιληᾶ ; and even εα is sometimes shortened ; as, φονεᾶ, *Eur. Hec.* 870 : Θησέα in *Il.* α. may be contracted by *synizesis*.

(d) Vocatives in α from nouns in ης are short, from nouns in ας long ; as, κριτᾶ, ταμῖᾶ.

*Obs.* Vocatives of nouns in α are the same as the Nom.

(e) All Duals in α are long ; as, κριτᾶ, γλώσσᾶ.

3. Words ending in ι are short ; as, τῖ, χειρῖ, λέγουσῖ.

*Obs.* The Attic demonstrative particle ι is long ; as, τουτονι.

4. Words ending in υ are short ; as, σῦ, δάκρυ.

*Obs.* Persons of verbs in υμι have υ long ; as, ἔδῦ, ἐδείκνυ.

## (ii) Consonants.

1. Words ending in αν are short ; as, ᾶν, μέγαν, ἔτυψαν.

*Obs.* 1. Nominatives in αν are long ; as, πᾶν, παῖαν, τύψαν.

*Obs.* 2. Accusatives in αν from nouns in ας are long ; as, ταμῖαν ; but Accusatives from nouns in α keep the quantity of the Nom. ; as, μοῖραν, χρεῖαν.

*Obs.* 3. Adverbs in αν are long ; as, λίαν, ἄγαν ; but compounds of πᾶν are short ; as, πάμπαν.

2. Words ending in υν are short ; as, πρῖν, πόλιν.

*Obs.* 1. Nominatives in υν are long ; as, θιν, ἄκτιν.

*Obs.* 2. The Datives ἡμῖν, ὑμῖν, are long ; but Sophocles often shortens them ; other dramatic poets rarely.

3. Words in υν are short ; as, σῦν, πολύν.

*Obs.* 1. Nominatives in υν are long ; as, Φόρκυν : but the neuter Nom. of participles is short ; as, δεικνύν.

*Obs.* 2. Accusatives in υν keep the quantity of the Nom. ; as, πῆχῦς πῆχυν, ἰχθῦς ἰχθύν.

*Obs.* 3. The persons of verbs in υμι are long ; as, ἔφυν.

*Obs.* 4. The adverb νῦν 'now' is long ; but νύν enclitic is short.

4. Words ending in αρ are short ; as, γάρ, μάκᾶρ, ἦπᾶρ.

*Obs.* The monosyllables Κᾶρ, ψᾶρ, are long.



5. Words ending in *υρ* are long ; as, πῦρ, μάρτυρ.

6. Words ending in *ας* are short ; as, μέγας, ἐλπιδάς, ἔτυψας, πέλας.

*Obs.* 1. Nominatives in *ας* (Dec. 1.), and imparisyllabic nouns in *ας* increasing long, have the *ας* long ; as, ταμῖας, ἱμᾶς, (ἱμᾶντος) : hence all participles in *ας* ; as, τύψας. Also τάλας.

*Obs.* 2. All Genitives *Sing.*, and the Accusatives *Plur.* of parisyllabic nouns and of nouns in *ευς*, are long ; as, θύρας, γλώσσας, βασιλείας.

*Obs.* 3. The *Doric* shortens long Accusatives in *ας* ; as, πᾶσας ἀνὰ κράνας, *Theoc.* i. 83.

7. Words ending in *ις* are short ; as, τίς, πόλις, ἄλις.

*Obs.* Nouns increasing long have the *ις* long ; as, ἀκτίς, -ίνος ; κνημῖς, -ίδος ; καλαμῖς, -ίδος ; so λῖς, *ις* : ὄρνις, making ἰος and ἴθος has *ις* and *ις*.

8. Words ending in *υς* are short ; as, ἐγγύς, ἡδύς.

*Obs.* 1. Nouns increasing long have the *υς* long ; as, Φόρκυς, -ύνος ; κώμυς, -ῦθος.

*Obs.* 2. Nouns making *υος* in the Gen. are mostly long ; as, μῦς, ἰχθύς : yet some of these are short ; as, γῆρυς, νηδύς, πίτυς.

*Obs.* 3. Persons and participles of verbs in *μι* are long ; as, ἐφύς, δεικνύς.

#### (d) Derivation.

1. Derivatives generally retain the quantity of the word from which they are derived ; as, νίκη, νικάω, νικητής, ἀνικητος.

*Obs.* Many derivatives vary in their quantity ; as, οὐκ ἐθκρίτον τὸ κρίμα μὴ μ' αἰροῦ κρίτην, *Æsch. Sup.* 391.

2. Compound words mostly retain the quantity of the simple word ; as, τῖμῃ, ἀτίμος.

#### (e) Authority.

The quantity of *α*, *ι*, *υ*, in all syllables, not described in the foregoing rules, is said to depend upon *Authority* ; and must be learned from the usage of Poets.



# INDEX I.

## ETYMOLOGY.

- ACCENTS, § 7.  
 — Rules of, § 113.  
 Adj. of one termination, § 31.  
 — two terminations, § 30.  
 — three terminations, § 29.  
 Adverbs, § 101.  
 Adverbial numbers, § 35. 3.  
 Alphabet, old Greek, § 3.  
 Aorist first, act. and mid., § 61.  
 — passive, § 70.  
 — second, § 65.  
 Aorists in *ava*, § 62. *obs.* 1.  
 — *κα*, § 80. *d. obs.* 1.  
 — like verbs in *μ*, § 82. *b.*  
 — second, lists of, § 114.  
 Apostrophe, § 8. *a.* 2. *a.*  
 Article, § 41.  
 Augment, § 58.  
 — compound verbs, § 59.  
 — deficiency of, § 58. *d.*  
 — explanation of, § 58. *c.*  
 — in other moods, § 58. *obs.*  
 — redundancy of, § 58. *e.*  
 — with *ει*, § 58. *b.* 4.  
 Breathings, § 5.  
 Casual affixes, § 11. *i.*  
 — older, § 11. *ii.*  
 Classes of Adjectives, § 107.  
 — Particles, § 110.  
 — Pronouns, § 108.  
 — Substantives, § 106.  
 — Verbs, § 109.  
 Comparison of Adjectives, § 32.  
 — Adverbs, § 101. *b.*  
 Compound verbs, § 100.  
 — words, § 111.  
 Conjugations, § 45.  
 Conjunctions, § 102.  
 Consonants dropped in nouns, § 18.  
 — *obs.* 2.  
 Contracted nouns, § 20.  
 — verbs, § 53.  
 — remarks on, § 54.  
 Crasis, § 8. *a.* 2. *b.*  
 Crude-forms, § 12. *obs.*  
 — ending in a consonant, § 19.  
 Dative, formation of, § 17. 3.  
 Declensions, § 12.  
 Deponents, § 98.  
 Dialects, § 116.  
 Diphthongs, § 1. 2.  
 Dual *τον* or *την*, § 47. *a. obs.* 4. *b.*  
 Euphony, Rules of, § 8.  
 Formation of Dat. Plur. Dec. 5.  
 — § 17. 3.  
 — nouns, § 11.  
 — persons, § 47. 49.  
 — tenses, § 55, &c.  
 — verbs, § 44.  
 — verbs in *μ*, § 72. 1.  
 — persons, § 74. 76.  
 — tenses, § 80.  
 — Voc. Sing. Dec. 5.  
 — § 17. 2.  
 Future, act. and mid., § 60.  
 — Æolic, § 60. 2. *obs.* 3.  
 — Attic, § 60. 2. *obs.* 4.  
 — Doric, § 60. 2. *obs.* 5.  
 — Ionic, § 60. 2. *obs.* 2.  
 — middle used as active, § 96. 1.  
 — as passive, § 96. 2.  
 — passive first, § 71.  
 — second, § 66.  
 — perfect, § 69.  
 Gender of nouns, § 26.  
 Imparissyllabic nouns, § 12. 2. *b.*



- Impersonal verbs, § 99.  
 Inseparable particles, § 105.  
 Irregular comparison, § 33.  
     — nouns, § 27.  
     — verbs, § 95.  
 Letters, § 1.  
     — division of, § 4.  
 Moods, § 43. *b*.  
 N. ephelcusticon, § 8. *a*. 2. *c*.  
 Numerals, § 34.  
     — secondary, § 35.  
 Parisyllabic nouns, § 12. 2. *a*.  
 Participles, § 29. *b*.  
 Perfect, first, § 62. 1.  
     — second, § 62. 2.  
     — of verbs in *αινω*, *υνω*, § 67.  
         *obs.* 4.  
     — passive, § 67.  
     — syncopated, § 82. *c*.  
 Perfects, Lists of, § 115.  
 Persons, formation of, § 47, 49.  
     — Ionic, § 49. *a. obs.* 4.  
 Pluperfect active, § 64.  
     — passive, § 68.  
     — Ionic, § 47. *a. obs.* 4. *c*.  
     — Old Attic, § 47. *a. obs.* 4. *c*.  
 Prepositions, § 103.  
 Present, formation of, § 56.  
     — altered, § 56. *obs.* 1.  
 Pronouns, adjective, § 41.  
     — demonstrative, § 37.  
     — interrogative, § 39.  
     — personal, § 36.  
     — possessive, § 40.  
     — relative, § 38.  
 Pronunciation, § 2.  
 Punctuation, § 6.  
 Reduplication, § 63.  
     — Attic, § 63. *c*.  
     — — in Aorist, § 65. *obs.* 1.  
     — — improper, § 63. *b*.  
     — — proper, § 63. *a*.  
     — — in other tenses, § 63. *d*.  
     — — in verbs in *μ*, § 72. 2.  
 Root of the verb, § 65. 2, 3.  
 Roots, § 112.  
 Syncopated nouns, § 18. *obs.* 1.  
     — — perfects, § 82. *c*.  
 Synizesis, § 8. *a*. 2. *obs.* 2.  
 Tenses, § 43. *c*.  
     — cognate, § 52.  
     — formation of, § 55.  
 Verbs, § 43.  
     — compound, § 100.  
     — contracted, § 53, 54.  
     — formation of, § 44.  
     — in *αιω*, § 54. *obs.* 2: 55. *obs.* 1.  
     — — *ειω*, § 54. *obs.* 3: 55. *obs.* 2.  
     — — *ιω*, § 55. *obs.* 4.  
     — — *οω*, § 54. *obs.* 4: 55. *obs.* 3.  
     — — *υω*, § 55. *obs.* 5.  
     — — *μ*, § 72.  
     — — fragments of, § 82.  
     — — irregular, § 95.  
     — — in meaning, § 96.  
     — — transitive and neuter in different tenses, § 97.  
     — — with double crude-form, § 56.  
         *obs.* 2. *a*.

## SYNTAX.

- ACCUSATIVE, primary meaning, § 123. *obs.* 3.  
     — absolute, § 127. *d. obs.* 4. *c*.  
     — cognate, § 116. *a.* 1. *obs.* 2.  
     — double, § 126. *b*.  
     — of neut. Adj., § 126. *a.* 2.  
         *obs.* 2. *d*.  
     — the manner, § 126. *a.* 2.  
         *obs.* 2.  
     — the remote Obj., § 126.  
         *a.* 1. *obs.* 4.  
     — pendens, § 127. *d. obs.* 6. *d*.  
 Accusative, second, § 126. *a.* 2.  
     *obs.* 3. *b*.  
     — single, § 126. *a*.  
     — with Adj., § 126. *a. obs.* 1:  
         2. *obs.* 3.  
     — — *κατα* understood, § 126.  
         *a.* 2.  
     — — passives, § 126. *b.* 2;  
         § 131. *a. obs.* 2.  
     — — verbs of conquering,  
         § 126. *a.* 1. *obs.* 2. *b*.  
 Adjective, § 128.



Adjective, an epithet, § 119.1. *obs.* 1:  
§ 130. *b.* 2.

— a predicate, § 119.1. *obs.* 1:  
§ 130. *b.* 2.

— and substantive, § 119.

— with Acc., § 124. *e.* 1. *obs.* 1.  
*b.*: § 126. *a.* 1. *obs.* 1. 2. *a.*

— Gen., § 124. *a.* 3. *obs.*

2. *c.*: § 124. *e.* 3.

— Dat., § 125. *a.* 5: § 125.  
*c.* 1. *obs.* 1.

Adjectives meaning

— accusation, § 124. *e.* 4.

— caring for, § 124. *e.* 1. *obs.* 1. *c.*

— desire, § 124. *e.* 1. *obs.* 1. *a.*

— destitution, § 124. *f.* 1. *obs.* 2.

— difference, § 124. *f.* 3. *obs.* 2.

— ease, § 125. *a.* 5.

— emptiness, § 124. *f.* 1. *obs.* 2.

— equality, § 125. *c.* 4. *obs.* 1. *c.*

— following, § 125. *c.* 3. *obs.* 1.

— fulness, § 124. *f.* 1. *obs.* 2.

— identity, § 125. *c.* 4. *obs.* 1. *a.*

— inferiority, § 124. *f.* 4.

— kindred, § 125. *c.* 4. *obs.* 1. *d.*

— learning, § 124. *e.* 1. *obs.* 1. *c.*

— nearness, § 125. *c.* 2. *obs.* 3.

— opposition, § 125. *c.* 1. *obs.* 2.

— pleasantness, § 125. *a.* 5.

— poverty, § 124. *f.* 1. *obs.* 2.

— riches, § 124. *f.* 1. *obs.* 2.

— similarity, § 125. *c.* 4. *obs.* 1. *b.*

— union, § 125. *c.* 1. *obs.* 2.

— utility, § 125. *a.* 5.

Adverbs of

— identity, § 125. *c.* 4. *obs.* 1.

— nearness, § 125. *c.* 2. *obs.* 3. *a.*

— place, § 124. *d.* 3.

— quantity, § 124. *d.* 3.

— time, § 124. *d.* 3.

— union, § 125. *c.* 1. *obs.* 2. *b.*

Antecedent and Relative, § 120.

Apposition, § 117. *c.*

Article, § 42: § 130.

— alone, § 130. 5.

— for a possessive, § 130.1. *obs.* 1.

— in Attic usage, § 130. *c.* *obs.* 4.

— Epic usage, § 130. *c.* *obs.* 1. 2.

— Ionic usage, § 130. *c.* *obs.* 3.

— old usage, § 130. *c.*

— marking the subject, § 130. *b.* 1.

Article marking the predicate,  
§ 130. *b.* 2.

— with abstract words, § 130. 1.  
*obs.* 1.

— adjectives, § 130. *a.* 2.

— adverbs, § 130. *a.* 4.

— demonstratives, § 130.1.  
*obs.* 6. *a.*

— names, § 130. 1. *obs.* 4.

— numerals, § 130.1. *obs.* 2.

— participles, § 130. *a.* 3.

— ἄλλος, § 129. *f.* *obs.* 1.

— αὐτός, § 129. *a.* 2. *c.*

— ἕτερος, § 129. *f.* *obs.* 1.

— πᾶς, § 130. 1. *obs.* 6. *b.*

— πλείονες, § 130.1. *obs.* 6. *d.*

— πολλοί, § 130. 1. *obs.* 6. *c.*

Attraction, § 117. *e.*

— inverted, § 117. *e.* *obs.* 5.

Cases, § 124. § 125. § 126.

— absolute, § 127. *d.*

— not governed, § 127.

Casus pendentēs, § 127. *d.* *obs.* 6.

Cause, Gen. of, § 124. *a.* 3.

— Dat. of, § 125. *d.* 1. *obs.* 2.

Comparatives, § 128. *a.*

— omitted, § 128. *a.* 1. *obs.* 1.

— two, § 128. *a.* 1. *obs.* 6.

— with Gen. § 124. *f.* 3: § 128.

*a.* 2.

— ἡ omitted, § 128. *a.* 3.

— ἡ πρὸς or κατὰ, § 128.

*a.* 1. *obs.* 5.

— ἡ ὥστε, § 128. *a.* 1. *obs.* 4.

— μᾶλλον, § 128. *a.* 1. *obs.* 1.

— ὅσῳ τοσοῦτῳ, § 128.

*b.* 2. *obs.* 1.

Compounds of εἰς, § 125. *b.* 3. *obs.* 4.

— ἐπὶ, § 125. *b.* 3: § 126. *a.* 1.

*obs.* 4. *a.*

— κατὰ, § 124. *e.* 4. *obs.* 3.

— πρὸς, § 125. *b.* 3: § 126. *a.* 1.

*obs.* 4. *a.*

— ὁμοῦ, § 125. *c.* 1. *obs.* 3.

— σὺν, § 125. *c.* 1. *obs.* 3.

— ὑπὸ, § 125. *b.* 3. *obs.* 4.

Concords, first, § 118.

— second, § 119.

— third, § 120.

Conditional and consequent, § 4.

*ii.* 4. *c.* *obs.* 2.



- Conditional clauses dependent, § 134. *iii. obs. 2.*  
 Conjunctions, § 139.  
 Copula, § 117. *a. 2. 5.*  
 Corrections, § 117. *d.*  
 Dative, § 125.  
 ——— absolute, § 127. *d. obs. 4. b.*  
 ——— alone, § 125. *c. 1. obs. 4 :*  
     § 125. *c. 3. obs. 3.*  
 ——— of cause, § 125. *d. 1. obs. 2.*  
 ——— instrument, § 125. *d.*  
 ——— manner, § 125. *d. 1. obs. 3.*  
 ——— object to which a direction is made, § 125. *b.*  
 ——— participle, § 125. *a. 1. obs. 5. b. c.*  
 ——— personal pronoun, § 125. *a. 1. obs. 5. d.*  
 ——— Receiver, § 125. *a.*  
 ——— union, § 125. *c.*  
 ——— with *νομίζω*, § 125. *d. 1. obs. 3. d.*  
     *ὥς*, § 125. *a. 1. obs. 5. a.*  
 Dativus pendens, § 127. *d. obs. 6. c.*  
 Derivations from *ἀντι*, § 125. *c. obs. 1 :*  
     *obs. 2.*  
 Distance, § 127. *b. 1.*  
 Epithet, § 119. *1. obs. 1 :* § 130. *b. 2.*  
 Future with *ῥα*, § 134. *ii. 4. a. obs. 5. c.*  
 ——— optative, § 134. *i. b. 1. obs. 3.*  
 Genitive, § 124.  
 ——— absolute, § 127. *d. obs. 1.*  
 ——— alone, § 124. *a. 3. obs. 4 :*  
     § 124. *e. 1. obs. 2 :* § 124. *f. 1. obs.*  
 ——— at a place, § 127. *a. 1. obs.*  
 ——— double, § 124. *g.*  
 ——— exegetic, § 124. *b. obs. 4.*  
 ——— of author, § 124. *a.*  
 ——— cause, § 124. *a. 3.*  
 ——— instrument, § 125. *d. 1. obs. 1. c.*  
 ——— material, § 124. *a. 4.*  
 ——— motive, § 124. *a. 3. obs.*  
     2. *a.*  
 ——— object, § 124. *e.*  
 ——— part, § 124. *d. 4.*  
 ——— participation, § 124. *d.*  
 ——— possessor, § 124. *b.*  
 ——— quality, § 124. *c.*  
 ——— relation, § 124. *f.*  
 Genitive with compounds of *ἐν*, § 125. *b. 3. obs. 2.*  
 Genitivus pendens, § 127. *d. obs. 6. b.*  
 Imperative, § 133.  
 ——— after conjunctions, § 133. *1. obs. 2. a.*  
 ——— in questions, § 133. *1. obs. 2. b.*  
 ——— with negatives, § 133. *2.*  
 Imperfects, § 136. *b. 1.*  
 Indefinite pronouns, § 129. *e. 2.*  
 ——— with numerals, § 129. *e. 2. obs. 3.*  
 Indicative, § 132.  
 ——— in conditions, § 132. *2. obs. 2.*  
 ——— dependent clauses, § 132. *2.*  
 ——— with *ἵνα*, *ὥς*, § 134. *ii. 4. a. obs. 5.*  
 ——— particles, § 132. *2. obs. 1. c.*  
 ——— relative, § 132. *2. obs. 1. b.*  
 Infinitive, § 135. *1 :* § 135. *a.*  
 ——— as Accusative, § 135. *a. 2.*  
 ——— Nominative, § 135. *a. 1.*  
 ——— Imperative, § 135. *a. 3.*  
 ——— explanatory, § 135. *a. 2. obs. 5.*  
 ——— denoting an assertion, § 135. *a. 2. obs. 4.*  
 ——— a consequence, § 135. *a. 2. obs. 4.*  
 ——— a purpose, § 135. *a. 2. obs. 1.*  
 ——— in exclamations, § 135. *a. 3. obs. 2.*  
 ——— with the Article, § 135. *b.*  
 Interjections, § 141.  
 Interrogatives, with Art., § 129. *e. obs. 1.*  
 ——— with negatives, § 129. *e. obs. 2.*  
 Measure of excess, § 128. *b. 2.*  
 Middle verbs with Gen., § 124. *f. 6.*  
 Middle voice, § 131. *b.*  
 Names of places, § 127. *a.*  
 Negatives, § 138. *a.*  
 ——— double, § 138. *b.*  
 ——— usage of *μή*, § 138. *a. obs. 2.*  
 ——— *ού*, § 138. *a. obs. 1.*  
 ——— *ού* or *μή*, § 138. *a. obs. 3.*  
 ——— with Fut. Indic. § 133. *2. obs. 2.*  
 ——— Imperative, § 133. *2.*  
 ——— Subjunctive, § 133. *2.*



Neuter verbs denoting a feeling,  
§ 126. a. 1. obs. 3. b.

— used as transitives, § 126.  
a. 1. obs. 3.

Nominative case, § 121.

— absolute, § 127. d. obs. 4. a.

— in predicate, § 121. 2.

— plural with *Sing.* Verb.  
§ 118. 2.

Nominativus pendens, § 127. d.  
obs. 6. a.

Numerals, § 128. c.

Object, immediate, § 123. 2.

— remote, § 123. 2: § 126. a.  
1. obs. 4.

Oblique cases, § 123.

Optative, history of, § 134.

— primary usage, § 134. obs. 1. b.

— secondary usage, § 134. obs.  
2. b: c.

— dependent, § 134. ii.

— independent, § 134, i. b.

— expressing *more* uncer-  
tainty, § 134. ii. 3.

— possibility, § 134. i. b. 2.

— a softened Future,  
§ 134. i. b. 2. obs. 1. c.

— a softened Imperative,  
§ 134. i. b. 2. obs. 1. d.

— a wish, § 134. i. b. 1.

— in the *Oratio obliqua*, § 134.  
iii.

— with *ei*, § 134. ii. 4. c.

— *ἐν εἰ, ὅτε, &c.*, § 134. ii. 4. b.

— *ὥς, ὥστε, &c.*, § 134. ii.

4. b. obs. 4.

— *ἵνα, ὥς, &c.*, § 134. ii. 4. a.

— *ὅς, ὅστις*, § 134. ii. 4. d.

*Oratio obliqua*, § 117. b. 2: § 134. iii.

Participles, § 135. 2.

— agreeing with object, § 135.  
c. 1. obs. 2.

— subject, § 135. c. 1. obs. 1.

— dependent on another verb,  
§ 135. c.

— expressing an instrument,  
§ 135. c. 2. b.

— although, § 135. c. 2. c.

— if, § 135. c. 2. d.

— when, while, § 135. c.

2. a.

Participles with *ἄμα, μετὰ*, § 134. c.  
2. a. obs. 1.

— *ὥς, ὥστε*, § 135. c. 2. b. obs. 3.

Partitives, § 124. d. 1.

— omitted, § 124. d. 1. obs. 1.

Passives with Acc., § 126. b. 2.

Perfects, § 136. b. 2.

Place, § 127. a.

Predicate, § 117. a. 2: 4.

Prepositions, § 140.

— separated from compounds,

§ 140. obs. 3.

— used as Adverbs, § 140. obs. 1.

Pronouns, § 129.

— adjective, § 129. f.

— demonstrative, § 129. c.

— indefinite, § 129. e.

— interrogative, § 129. e.

— personal, § 129. a.

— with *γάρ*, § 129. a. obs.

— possessive, § 129. b.

— with Adj. in Gen.,

§ 129. b. 2.

— relative, § 129. d.

Propositions, § 117. a.

— direct, § 117. b. 1.

— indirect, § 117. b. 2.

Questions, direct, and indirect,

§ 117. b: § 129. e. 2: § 134. iii. 2.

Relative and antecedent, § 120.

— attracted, § 117. e. obs. 4.

— limiting the Antec., § 120. 3.

— not limiting, § 120. 3.

— with *τὸ*, § 129. d. obs. 3.

Size, § 127. b. 2.

Space, § 127. b.

Subject, § 117. a. 2. 3.

— and verb, § 118.

— marked by Art., § 130. b. 1.

— not expressed, § 118. 7.

— of Infinitive, § 134. a. 4.

Subjunctive, history of, § 134. obs.

— primary usage, § 134. obs.

1. a.

— secondary usage, § 134.

obs. 2. a. b.

— dependent, § 134. ii.

— hortative, § 134. i. a. obs. 2. a.

— independent, § 134. i. a.

— marking *less* uncertainty,

§ 134. ii. 3.



Subjunctive with *ἐάν, ἤν*, § 134. *ii.*4. *c.*— *ἐπὶ ἡν, ὅταν*, § 134. *ii.*4. *b.*— *ἔως, ἕστε*, § 134. *ii.*4. *b. obs. 4.*— *ἵνα, ὥς*, § 134. *ii. 4. a.*— *ὅς, ὅστις*, § 134. *ii. 4. d.*— *οὐ μὴ*, § 134. *ii. 4. a. obs. 2.*

## Substantive and Adj., § 119.

— with *Dat.*, § 124. *e. 2. obs. 2:*§ 125. *b. 3. obs. 1* : § 125. *c. 1.**obs. 2. c:* § 125. *d. 1. obs. 3. c.*— *Gen.*, § 124. *a. 1. obs. 2:*3. *obs. 2. b:* § 124. *e. 2: e. 4. obs. 1.*Superlatives, § 124. *d. 2:* § 128. *b.*— with *εἰς*, § 128. *b. 1. obs. 2.*— *ἐν τοῖς*, § 128. *b. 1. obs. 3.*— *ὅσῳ, — τοσούτῳ*, § 128. *b.*2. *obs. 1.*— *ὥς, ὅτι*, § 128. *b. 1.*

## Tenses, in the Indic., § 136.

— in all other moods, § 137.

— marking the state of an action, § 136. *b.*— the time, § 136. *a.*— Imperfects, § 136. *b. 1.*— Indefinites, § 136. *b. 3.*— Perfects, § 136. *b. 2.*

## Time

— before, § 127. *c. 2. obs. 2.*— duration of, § 127. *c. 2.*— point of, § 127. *c. 1.*— since, § 127. *c. 2. obs. 2.*— two points compared, § 127. *c.*2. *obs. 3.*Verbals in *τέος*, § 135. *d.*Verbs compounded with *ἐπι* or *πρὸς*, § 125. *b. 3.*— *ἀντι*, § 125. *c. 2. obs. 1.*— *κατά*, § 124. *e. 4. obs. 3.*— *τυγχάνω*, § 125. *c. 2. obs.*1. *b.*— derived from comparatives, § 124. *f. 3. obs. 1.*— compound nouns, § 126. *a. 1. obs. 4. b.*— nouns, § 124. *e. 2.**obs. 3.*— middle, § 131. *b.*— passive, § 131. *a.*

## Verbs signifying to

— abound, § 124. *f. 1. obs. 1. a.*— accuse, § 124. *e. 4.*— acquit, § 124. *e. 4.*— act against, § 125. *b. 1. obs. a.*— admire, § 124. *a. 3. obs. 1. d.*— aim at, § 124. *d. 5. obs. 3. a.*— answer, § 126. *a. 1. obs. 4. c.*— ask, § 126. *b. 1. obs. 1. a.*— associate, § 125. *c. 1. obs. 1. b.*— attend on, § 125. *c. 3.*— begin, § 124. *d. 5. obs. 3. g.*— benefit, § 125. *a. 1.*— blame, § 124. *a. 3. obs. 1. e:* § 125.*b. 2. obs.*— breathe, § 124. *a. 5.*— buy, § 124. *f. 5.*— care for, § 124. *e. 1. obs. 1. d.*— cease, § 124. *f. 2. obs. 2.*— challenge, § 126. *b. 1. obs. 4. a.*— choose, § 126. *b. 3. obs. 1. c.*— clothe, § 126. *b. 1. obs. 1. b.*— command, § 125. *a. 4. obs. 1.*— communicate, § 125. *c. 1. obs. 1. d.*— condemn, § 124. *e. 4.*— congratulate, § 124. *a. 3. obs. 1. f.*— contend, § 125. *c. 1. obs. 1. f.*— converse, § 125. *c. 1. obs. 1. e.*— declare, § 125. *a. 3.*— defend, § 125. *a. 1. obs. 3.*— deliver, § 124. *f. 2. obs. 1. c.*— deprive, § 124. *f. 1. obs. 1. d.*— desire, § 124. *e. 1. obs. 1. a.*— differ from, § 124. *f. 2. obs. 1. f.*— do, § 126. *b. 1. obs. 2. a.*— drink, § 124. *d. 5. obs. 3. d.*— drink a health, § 124. *a. 3. obs. 3.*— eat, § 124. *d. 5. obs. 3. d.*— enjoy, § 124. *d. 5. obs. 2. b.*— entreat, § 124. *e. 5.*— envy, § 124. *a. 3. obs. 1. g:* § 125.*b. 2. obs.*— escape, § 126. *a. 1. obs. 4. d.*— escape notice, § 126. *a. 1. obs. 3. c.*— exchange, § 124. *f. 5.*— exhort, § 125. *a. 4. obs. 1. c.*— fill, § 124. *f. 1. obs. 1. a.*— follow, § 125. *c. 3.*— force, § 126. *b. 1. obs. 4. b.*— give, § 125. *a. 2.*— go, § 124. *d. 5. obs. 3. h.*



## Verbs signifying to

- grudge, § 124. a. 3. obs. 1. g.
- hear, § 124. a. 1. obs. 1. b.
- hide, § 126. b. 1. obs. 3. b.
- hit, § 124. d. 5. obs. 3. b.
- impart, § 124. d. 5. obs. 2. f.
- inherit, § 124. d. 5. obs. 2. d.
- injure, § 125. a. 1. : § 125. a. 1. obs. 4.
- join, § 125. c. 1. obs. 1. a.
- keep off, § 124. f. 2. obs. 1. b.
- know, § 124. e. 1. obs. 1. b.
- lament, § 124. a. 3. obs. 1. c.
- lay wait, § 126. a. 1. obs. 4. c.
- learn, § 124. a. 1. obs. 1. b.
- look at, § 125. b. 1. obs. d.
- make, § 126. b. 3. obs. 1. a.
- make a truce, § 126. a. 1. obs. 4. c.
- meet, § 125. c. 2. obs. 1.
- meet with, § 124. d. 5. obs. 3. c.
- miss, § 124. d. 5. obs. 3. b.
- mix, § 125. c. 1. obs. 1. c.
- move off, § 124. f. 2. obs. 1. d.
- move to, § 125. b. 1. obs. a.
- name, § 126. b. 3. obs. 1. d.
- obey, § 124. f. 4. obs. 1. d. : § 125. a. 4. obs. 2.
- obtain, § 124. d. 5. obs. 2. c.
- originate, § 124. a. 1. obs. 1. a.
- pay, § 125. a. 2.
- perceive, § 124. e. 1. obs. 1. c.
- persuade, § 125. a. 4. obs. 1. c. : § 126. a. 1. obs. 4. c.
- pity, § 124. a. 3. obs. 1. c.
- praise, § 124. a. 3. obs. 1. f.
- pray to, § 125. b. 1. obs. b.
- present, § 125. a. 2. obs. 1.
- produce, § 124. a. 1. obs. 1. a.
- promise, § 125. a. 2.
- pour a libation, § 124. a. 3. obs. 3.
- reckon, § 126. b. 3. obs. 1. b.
- resist, § 125. a. 4. obs. 3.
- rule, § 124. f. 4. obs. 1. c.
- seem, § 121. 2.

## Verbs signifying to

- sell, § 124. f. 5.
- separate, § 124. f. 2. obs. 1. a. : obs. 3.
- share, § 124. d. 5. obs. 2. a.
- shrink from, § 126. a. 1. obs. 4. d.
- sin against, § 126. a. 1. obs. 4. c.
- swell, § 124. a. 5.
- speak, § 126. b. 1. obs. 2. b.
- strip, § 126. b. 1. obs. 1. b.
- submit, § 124. f. 4. obs. 1. d.
- swear by, § 126. a. 1. obs. 3. c.
- take away, § 125. a. 2. obs. 2. : § 126. b. 1. obs. 3. a.
- take hold, § 124. d. 5. obs. 3. e.
- taste, § 124. d. 5. obs. 3. d.
- teach, § 126. b. 1. obs. 1. d.
- tell, § 125. a. 3. obs. 1.
- tend, § 125. c. 2. obs. 1. a.
- think, § 124. e. 1. obs. 1. b.
- threaten, § 125. a. 3.
- touch, § 124. d. 5. obs. 3. c.
- trust, § 125. a. 2.
- try, § 124. e. 1. obs. 1. d.
- understand, § 124. e. 1. obs. 1. b.
- urge, § 126. b. 1. obs. 4. a.
- value, § 124. f. 5.
- wait for, § 126. a. 1. obs. 3. c.
- want, § 124. f. 1. obs. 1. c.
- ward off, § 125. a. 1. obs. 3.
- wonder, § 124. a. 3. obs. 1. d.
- yield, § 124. f. 2. obs. 1. e.
- to be, § 121. 2. : § 122. b. obs. 1.
- be angry, § 124. a. 3. obs. 1. a. : § 125. b. 2. obs.
- chosen, § 121. 2.
- distant, § 124. f. 2. obs. 1. d.
- grieved, § 124. a. 3. obs. 1. b.
- inferior, § 124. f. 4. obs. 1. b.
- like, § 125. c.
- named, § 121. 2.
- near, § 125. c. 2. obs. 2. b.
- superior, § 124. f. 4. obs. 1. a.



## INDEX II.

### ETYMOLOGY.

- α, αν, ανα, § 105. 1.  
 αγαμαι, -άσομαι, § 55. 3. οδs. 1. b.  
 ἀγήοχα, § 62. 1. οδs. 2.  
 ἀγήρως, -ραος, § 16. οδs. 2.  
 ἀγνώs, -ωτος, § 31. οδs. 3.  
 ἐγχιस्ता, § 101. b. 1.  
 ἑδακρυς, § 30. 8. οδs.  
 ἄδεα χαίταν, § 29. 2. οδs. b.  
 ἄδηκα, § 58. d. οδs. 1.  
 ἄδμηs, -ητος, § 31. οδs. 3.  
 ἕεσα, § 58. d. οδs. 1.  
 ἀηδίζω, ἀηδίζον, § 58. d. οδs. 1.  
 ἀηδών, -όνος, -ούs, § 18. οδs. 2. c:  
 § 24. οδs. 1.  
 ἀηθέσσω, -έσω, ἀηθεσσον, § 45. 5.  
 οδs. 1: § 58. d. οδs. 1.  
 ἄημαι, § 80. a. οδs.  
 ἄην, ἄον, § 58. d. οδs. 1.  
 ἄήναι, § 74. e. οδs. 1.  
 ἀθάνατος, -η, -ον, § 30. 2. οδs. 1.  
 Αθήναςδε, § 11. ii. οδs. 2.  
 ἀθρόος, -οα, -οον, § 29. 1. οδs. 1.  
 αἰάζω, -ξω, § 45. 5. οδs. 2.  
 Αἶας, Αἶαν, § 17. 2. b. οδs.  
 αἰδέομαι, -έσομαι, § 55. 3. οδs. 2. a.  
 αἰδοῖος, -έστερος, § 32. 2. a. οδs. 2.  
 αἰθλοψ, οπος, § 31. οδs. 3.  
 αἰνέω, -έσω, -ήσω, § 55. 3. οδs. 2. b.  
 αἰω, ἄιον, § 58. d. οδs. 1.  
 ἀκάχημι, § 72. 2. οδs. 1.  
 ἀκάμαs, -αντος, § 31. οδs. 3.  
 ἀκέομαι, -έσομαι, § 55. 3. οδs. 2. a.  
 ἀκήκοα, § 62. 2. οδs. 3.  
 ἀκηδέω, -έσω, § 55. 3. οδs. 2. a.  
 ἀκηκουσμαι, § 67. οδs. 5.  
 ἀκρατέστερος, § 32. 2. a. οδs. 2.  
 ἀλαλάζω, -ξω, § 45. 5. οδs. 2.  
 ἀλαπάζω, -ξω, § 45. 5. οδs. 2.  
 ἀλέω, -έσω, § 55. 3. οδs. 2. a.  
 ἄλοω, -ήσω, § 55. 3. οδs. 1. a.  
 ἄλωs, ωs, § 12. οδs. 3: § 16. οδs. 4.  
 ἄμεs, ἄμμε, ἄμμένων, ἄμμέσι, ἄμμι,  
 § 36. 1. οδs. 5.  
 ἄμορφος, -έστερος, § 32. 2. a. οδs. 2.  
 ἀμπνύνθην, § 70. οδs. 3. c.  
 ἀμφεσβήτητον, § 59. 2. οδs. 6.  
 ἀμφήλιξ, -ικέστερος, § 32. 2. b. οδs. 1.  
 ἀναδούμενοι, § 54. οδs. 1.  
 ἀναλκίς, -ιδος, § 31. οδs. 3.  
 ἀνάλουν, ἀνάλωκα, § 58. d. οδs. 1.  
 ἄναξ, ἄνα, § 17. b. οδs.  
 ἀνδάνω, (ε), § 58. e. οδs. 3.  
 ἀνέσω, ἄνέσα, § 81. 3. οδs. 3.  
 ἀνέφρον, ἀνέφξα, § 58. e. οδs. 3: § 59.  
 2. οδs. 4.  
 ἀνήλωσα, § 59. 2. οδs. 4.  
 ἀνήρ, ἀνδρός, -ι, -α, ἄνερ, § 17. 2. b:  
 § 18. οδs. 1.  
 ἀντεβόλησα, § 59. 2. οδs. 6.  
 ἄνωχθι, § 82. c. 2.  
 ἀνώγεωs, -ειος, § 16. οδs. 2.  
 ἀνωτέρω, -τάτω, § 101. b. 2.  
 ἄπαις, § 31. οδs. 4.  
 ἄπαξ, § 35. 3. a.  
 ἄπας, § 29. 3. οδs.  
 ἀπάτωρ, -ορα, § 31. οδs. 2: οδs. 3.  
 ἀπέρσα, § 60. 2. οδs. 3.  
 ἄπολις, -ιδος, -ιδα, -ιν, § 30. 7. οδs. 1.  
 Ἀπόλλων, -ωνα, -ω; -ον, § 17. 2. b.  
 οδs: § 18. οδs. 2. c.  
 ἄπλός, -ούs, § 29. 1. οδs. 2: § 35. 2. a.  
 ἀπλούστερος, § 32. 2. a. οδs. 2.  
 ἄπονος, -έστερος, § 32. 2. a. οδs. 2.  
 ἀπτήν, -ηνος, § 31. οδs. 3.  
 ἀργύρεος, § 29. 1. οδs. 2.  
 ἀρείων, § 33. 3. οδs. 1.



ἀρέσκω, -εσω, 55. 3. obs. 2. a.  
 ἄρηρα, § 65. 1. obs. 1.  
 ἀρήρεμαι, § 67. obs. 5. c.  
 ἄρι, § 105. 3.  
 ἀρκέω, -εσω, § 55. 3. obs. 2. a.  
 ἄρμενος, § 82. b. 2.  
 ἀρπάζω, -σω, -ξω, § 45. 5. obs. 2. a.  
 ἀρώω, -οσω, § 55. 3. obs. 3. a.  
 ἀρώωσι, ἀρόφειν, § 54. obs. 4.  
 ἄρχην, § 101. a.  
 ἄσα, § 58. d. obs. 1.  
 ἄσμενος, -έστερος, -αίτερος, § 32. 1.  
 b. obs. 2: § 32. 2. a. obs. 2.  
 ἄσπον, § 32. 3. obs. 3: § 101. b.  
 ἄστηρ, -ασι, § 18. obs. 1.  
 ἄττα, § 38. 2. obs. 2.  
 Ἄτλας, -α, § 17. 2. b. obs.  
 Ἀτρεΐδαο, § 12. obs. 3.  
 ἀτύζω, -ξω, § 45. 5. obs. 2.  
 αὐαίνω, § 58. d. obs. 3.  
 αὐτοῦ, -φ, § 36. 3. obs. 2.  
 ἀφάσσω, -άσω, § 45. 5. obs. 1.  
 ἄφθονος, -έστερος, § 32. 2. a. obs. 2.  
 ἄχθομαι, -εσομαι, § 55. 3. obs. 2. a.  
 βά, § 74. b. obs.  
 βάζω, -ξω, § 45. 5. obs. 2.  
 βαθίων, -ύτερος, § 32. 3. obs. 2.  
 βάρδιςτος, § 33. 2.  
 βασιτάζω, -σω, -σα, -ξα, § 45. 5. obs. 2.  
 βέβαμαι, § 55. 3. obs. 1. c.  
 βέβαμεν, βεβῶ, § 82. c. 1.  
 βεβαρηώς, § 82. c.  
 βεβλάστηκα, § 63. a. obs. 1.  
 βεβρῶς, § 82. c. 1.  
 βέβυσμαι, § 67. obs. 5.  
 βέλτερος, -τατος, § 33. 3.  
 βελτίων, -τιστος, § 33. 3. obs. 2.  
 βέομαι, § 60. 2. obs. 2.  
 βλακίστερος, -ώτερος, § 32. 2. b. obs. 1.  
 βλίττω, -σω, 45. 5. obs. 1.  
 βοάω, -ήσομαι, § 55. 3. obs. 1. a.  
 βορέας, βορρᾶς, § 13. obs. 1.  
 βούκερως, -ων, -ωτος, ω, § 30. 4. obs. 2.  
 βούλομαι, -ει, § 49. a. obs. 1.  
 βούς, βοδς, βοῦ, βοτ; &c., § 23. ii.  
 obs. 2.  
 βραδίων, βράσων, § 32. 3. obs. 2.  
 βρέτας, -εος, § 25. obs. 3.  
 βρίζω, -ξω, § 45. 5. obs. 2. a.  
 βρυάζω, -ξω, § 45. 5. obs. 2. a.  
 γαμέω, -έσω, -ήσω, -ῶ, § 55. 3. obs. 2. b.

γαστήρ, § 18. obs. 1.  
 γάστρις, -ιδος, -ιος, § 18. obs. 2. a.  
 γέγαμεν, § 82. c. 1.  
 γέγλυμμαι, § 63. a. obs. 1.  
 γελάζω, § 60. 2. obs. 5. a.  
 γελάω, -άσομαι, § 55. 3. obs. 1. b.  
 γεννάδας, -ου, § 31. obs. 3.  
 γένος-εος, *genus*, -eris, § 21. obs. 4.  
 γεραίτερος, -τατος, § 32. 1. b. obs. 2.  
 γέρας, -αος, § 25. obs. 2.  
 γήρας, -αος, § 25. obs. 2.  
 γίγας, -ασι, § 17. 3.  
 γιγνώσκω, γνώσομαι, § 63. d. obs. 1.  
 γόνυ, γόνατος, § 18. obs. 4.  
 γραῦς, γρηῦς, &c. § 23. ii. obs. 2.  
 γρύζω, -ξω, § 45. 5. obs. 2.  
 γυνή, γυναικός, &c. § 17. 2. b.  
 δα, § 105. 3.  
 δαίζω, -ξω, § 45. 5. obs. 2.  
 δαίνυμι, § 72. 3. obs. 1.  
 δαίνυτο, § 72. 5. obs. 2.  
 δάκνω, δήζομαι, § 45. 2. obs.  
 δάσομαι, § 55. 3. obs. 1. b.  
 δέ, § 36. 1. obs. 2. a: § 102. 2. obs.  
 δε, affix, § 11. ii. obs. 2.  
 δέδαα, § 62. 2. obs. 1.  
 δέδαρμαι, § 62. 1. obs. 2.  
 δέδαυμαι, § 55. 3. obs. 1. d.  
 δεδείπναμεν, § 82. c. 1.  
 δέδεκα, -εμαι, § 55. 3. obs. 2. b.  
 δέδια, δείδια, δέδοικα, § 62. 2. obs. 1.  
 δέδιτον, -ιθι, § 82. c. 2.  
 δέδομαι, § 55. 3. obs. 3. a: § 67.  
 obs. 6.  
 δέδυμαι, § 67. obs. 6.  
 δεῖ, δέη, δέοι, § 99.  
 δείκνυμι, § 72: § 73.  
 δεικνύοιμι, -οις, -οι, § 72. 5. obs. 2.  
 δεικνύω, -ης, η, § 72. 5. obs. 2.  
 δέπας, -αος, § 25. obs. 2.  
 δευτεραῖος, § 35. 2. c.  
 δεύτερος, § 34. b. obs.  
 δέω, (-μαι), § 67. obs. 5. c.  
 δηλώω -οις, § 54. obs. 1: obs. 4.  
 Δημήτηρ, -τρος, -α, § 18. obs. 1.  
 δημοσίᾳ, § 101. a.  
 δῆρις, -ιος, -εως, § 22. obs. 1.  
 δῆω, § 60. 2. obs. 2.  
 διαφέρει, § 99.  
 διδάξω, § 63. d. obs. 1.  
 διδῶν, § 74. d. obs. 2.



- διδῶ, § 74. c. obs.  
 δίζημαι, § 80. a. obs.  
 διηκόνησα, § 59. 2. obs. 6.  
 διήτησα, § 59. 2. obs. 6.  
 δικάζω, § 60. 2. obs. 5.  
 δικαιοῦσι, § 54. obs. 4.  
 δίκην, § 101. a.  
 διπλάσιος, § 35. 2. b.  
 διπλός, -οῦς, § 35. 2. a.  
 δις, § 35. 3. a.  
 δίχα, § 35. 3. b.  
 διψᾶω, -ῆς, § 54. obs. 2.  
 δυοπαλίζω, -ξω, § 45. 5. obs. 2.  
 διοιοί, -αι, -ὰ, § 34. a. obs. 2.  
 δοκεῖ, § 99.  
 δόρυ, δόρατος, § 18. obs. 4.  
 δὸς, § 74. b. obs.  
 δόσκον, § 74. a. obs. 3.  
 δοῦ, § 78. obs. 1.  
 δράω, -μαι, -σμαι, § 67. obs. 5. b.  
 δὺς, -άδος, § 35. 1.  
 δυς, § 105. 2.  
 δυσηρέστεον, § 59. 2. obs. 7.  
 δύω, δύο, &c., § 34. a.  
 δυῶν, δύοισι, § 34. a. obs. 2.  
 εἶ, εἶας, ἔην, § 81. 1.  
 εἶαγα, § 58. c. obs. 2.  
 εἶαγην, § 65. 1. obs. 1.  
 εἶαγῶ, εἶαγεις, § 58. obs.  
 εἶαδον, εἶαδα, § 58. c. obs. 2: § 62. 2. obs. 1.  
 εἶαλων, εἶαλωκα, § 58. c. obs. 2.  
 εἶαξα, εἶαξας, § 58. c. obs. 2.  
 εἶασι, § 81. 1.  
 εἶασω, εἶακα, § 54. 3. obs. 1. a.  
 εἶατε, ἔσαν, § 81. 1.  
 εἶαφθην, § 58. c. obs. 2.  
 εἶβάθην, § 55. 3. obs. 1. c.  
 εἶβαλον, § 65. 3. b.  
 εἶβάφην, § 65. 3. b. obs. 2.  
 εἶβην, § 82. b. 1. i.  
 εἶβίω, § 82. b. 1. iii.  
 εἶβλάβην, § 65. 3. b. obs. 2.  
 εἶβλάσθηκα, § 63. a. obs. 1.  
 εἶβλήθην, § 70. obs. 2.  
 εἶβλήμην, § 82. b. 2.  
 εἶβλην, § 82. b. 1. ii.  
 εἶβρων, § 82. b. 1. iii.  
 εἶβωσα, § 54. obs. 7.  
 εἶβώσθην, § 70. obs. 3. e.  
 εἶγαμέθην, -ήθην, § 55. 3. obs. 2. b.  
 ἐγγυαλίζω, -ξω, § 45. 5. obs. 2.  
 ἐγείρομεν, § 47. c. obs. a.  
 ἐγενόμην, § 65. 3. a. obs. 2.  
 ἐγήραν, § 82. b. 1. i.  
 ἐγλυμμαι, § 63. a. obs. 1.  
 ἐγνωνκα, § 63. d. obs. 1.  
 ἐγνωνκαν, § 47. a. obs. 4. e.  
 ἐγνων, § 82. b. 1. iii.  
 ἐγνώρικα, § 63. a. obs. 1.  
 ἐγραφο, § 65. 1. obs. 4.  
 ἐγρήγορα, § 63. c. obs. 3.  
 ἐγρηγόρηκα, § 63. a. obs. 1.  
 ἐγχελυς, -υος, -εις, -υες, § 23. i. obs.  
 ἐγών, ἐγώνη, § 36. 1. obs. 5.  
 ἐδαίσθην, § 70. obs. 3. e.  
 ἐδακον, § 65. 3. b. obs. 1.  
 ἐδατεάμην, § 61. obs. 2.  
 ἐδδεια, § 58. a. obs. 1.  
 ἐδέγμην, § 82. b. 2.  
 ἐδέθην, § 55. 3. obs. 2. b: § 70. obs. 3. e.  
 ἐδήδοκα, § 62. 1. obs. 1.  
 ἐδήλουν, -ευν, § 54. obs. 4.  
 ἐδιαίτησα, -ήτησα, § 59. 2. obs. 6.  
 ἐδιακόνησα, -ηκόνησα, § 59. 2. obs. 6.  
 ἐδόθην, § 55. 3. obs. 3. b.  
 ἐδομαι, § 60. 2. obs. 2.  
 ἐδοῦμαι, § 60. 2. obs. 5. c.  
 ἐδραν, § 82. b. 1. i.  
 ἐδράσθην, § 70. obs. 3. e.  
 ἐδυν, § 82. b. 1. iv.  
 ἐδυστύχεον, § 59. 2. obs. 7.  
 ἐδυσωπεόμην, § 59. 2. obs. 7.  
 ἐδωκα, -ας, -ε, § 80. d. obs. 1.  
 ἐδωκάμην, § 80. d. obs. 1.  
 ἐδων, § 80. c. obs. 1.  
 ἐζόμην, § 58. d. obs. 2.  
 ἐηκα, § 80. d. obs. 1.  
 ἐθανον, § 65. 1. obs. 2: § 65. 3. d.  
 ἐθελοντής, -ου, § 31. obs. 3.  
 ἐθέλωμι, § 47. c. obs. a.  
 ἐθεμεν, -τε, -σαν, § 80. d. obs. 1.  
 ἐθενον, § 65. 3. a. obs. 2.  
 ἐθέρη, § 65. 3. a. obs. 2.  
 ἐθετον, -τήν, § 80. d. obs. 1.  
 ἐθηκα, § 80. d. obs. 1.  
 ἐθηκάμην, § 80. d. obs. 1.  
 ἐθην, § 80. c. obs. 1.  
 ἐθίζω, (ει), § 58. b. 4.  
 ἐΐθην, ἔθην, § 55. 3. obs. 2. b.  
 εἰδῶ, -εἶην, ἐναι, -ὤς, § 62. 2. obs. 5.



εἶκα, εἶμαι, § 80. d. οὐδ. 2.  
 εἶκτον, εἶκτην, § 82. c. 2.  
 εἰλήλουθμεν, § 82. c. 2.  
 εἰληφα, -μμαι, § 63. α. οὐδ. 2.  
 εἰληχα, § 63. α. οὐδ. 2.  
 εἶλον, § 58. δ. 4.  
 εἶλοχα, -εγμαι, § 63. α. οὐδ. 2.  
 εἰλύσθην, § 70. οὐδ. 3. e.  
 εἶμαι, § 80. d. οὐδ. 2.  
 εἵμαρται, § 63. α. οὐδ. 2.  
 εἰμὲν, εἰμὲς, § 81. 1.  
 εἰμὶ, ἔσομαι, § 55. 3. οὐδ. 2. α: § 81. 1.  
 εἶμι, § 81. 2.  
 εἶπα, εἶπον, § 58. οὐδ.: 61. οὐδ. 2.  
 εἶρηκα, -ημαι, § 63. α. οὐδ. 2.  
 εἶσα, § 58. δ. 4.  
 εἶσομαι, εἰσάμην, § 81. 3. οὐδ. 2.  
 εἰστήκειν, § 58. δ. 4.  
 εἶχον, § 58. δ. 4.  
 εἴωθα, § 58. δ. 4: § 62. 2. οὐδ. 1.  
 εἶων, εἵακα, § 58. δ. 4.  
 ἐκαθεζόμην, § 59. 2. οὐδ. 3.  
 ἐκαθήμην, § 59. 2. οὐδ. 3: § 67. οὐδ. 7. α.  
 ἐκάθευδον, § 59. 2. οὐδ. 4.  
 ἐκάθιζον, § 59. 2. οὐδ. 3.  
 ἐκάλεσα, § 55. 3. οὐδ. 2. α.  
 ἐκαμον, § 65. 3. β.  
 ἐκαστέρω, -τάτω, § 101. β. 2.  
 ἐκαστος, § 41. 1: § 107. 7.  
 ἐκάτερος, § 41. 1: § 107. 7.  
 ἐκείμην, -σο, -το, § 67. οὐδ. 7. β.  
 ἐκεῖνος, § 37. 1. οὐδ.  
 ἐκεῖσε, § 39. 2. οὐδ. 3. β.  
 ἐκελεύσθην, § 70. οὐδ. 2.  
 ἐκεράσθην, ἐκράθην, P. 81. note.  
 ἐκέρδανα, § 61. 2. οὐδ. 1.  
 ἐκτηα, ἐκεα, § 61. οὐδ. 2.  
 ἐκτηδησάμην, -εσάμην, § 55. 3. οὐδ. 2. β.  
 ἐκλαγον, § 65. 3. c. οὐδ. 2.  
 ἐκλήμισμαι, § 63. α. οὐδ. 1.  
 ἐκλίθην, -ίνθην, § 62. 1. οὐδ. 3. β: § 70. οὐδ. 3. c.  
 ἐκολούθην, -σθην, § 70. οὐδ. 3. e.  
 ἐκόρεσα, -έσθην, § 55. οὐδ. 2. β.  
 ἐκοτεσάμην, § 55. 3. οὐδ. 2. α.  
 ἐκραγον, § 65. 3. c. οὐδ. 2.  
 ἐκρίθην, -ίνθην, § 70. οὐδ. 3. c.  
 ἐκρύβην, § 65. 3. β. οὐδ. 2.  
 ἐκτακα, § 62. 1. οὐδ. 2.  
 ἐκτάμην, § 82. β. 2.  
 ἐκταν, § 82. β. 1. i.

ἐκτανον, § 65. 1. οὐδ. 2.  
 ἐκτεινα, § 65. 1. οὐδ. 2.  
 ἐκτένισμαι, § 63. β. οὐδ. 2.  
 ἐκτημαι, § 63. β. οὐδ. 2.  
 ἐκτονα, § 62. 2.  
 ἐλάσσω, § 32. 3. οὐδ. 3.  
 ἐλαύνω, -άσω, § 54. 3. οὐδ. 1. β: § 67. οὐδ. 5. c.  
 ἐλέγην, § 65. 3. α. οὐδ. 2.  
 ἐλέγμην, § 82. β. 2.  
 ἐλελίζω, -ξω, § 45. 5. οὐδ. 2.  
 ἐλεύσθην, § 70. οὐδ. 3. e.  
 ἐλιγξα, § 45. 5. οὐδ. 2. β.  
 ἐλιπον, § 65. 3. α.  
 ἐλίσσω, (ει), § 58. δ. 4.  
 ἐλκώ, (ει οὐ η), § 58. β. 4.  
 ἔλκω, (ει), § 58. β. 4.  
 ἐλλήνισμαι, -σθην, § 58. δ. οὐδ. 2.  
 ἐλλισάμην, § 58. α. οὐδ. 1.  
 ἔλμινς, -ισι, § 17. 3.  
 ἐλπίς, -ίσι, § 17. 3.  
 ἔλσα, § 60. 2. οὐδ. 3.  
 ἐλύμην, § 82. β. 2.  
 ἐλῶ, -ᾶς, -ᾷ, § 60. 2. οὐδ. 4.  
 ἔμαθον, § 65. 3. d.  
 ἐμαχεσάμην, -ησάμην, § 55. 3. οὐδ. 2. β.  
 ἐμέθεν, § 11. ii. οὐδ. 2: § 36. 1. οὐδ. 5.  
 ἐμέο, -εὔ, ἐμεῖο, ἐμεῦς, &c., § 36. 1. οὐδ. 5.  
 ἐμέω, -έσω, § 55. 3. οὐδ. 2. α.  
 ἐμίγμην, § 82. β. 2.  
 ἐμῖν, § 36. 1. οὐδ. 5.  
 ἐμμεναι, ἡμεναι, § 81. 1.  
 ἐμμί, ἐσσί, ἐντί, § 81. 1.  
 ἐμμορον, -ορα, § 58. α. οὐδ. 1.  
 ἐμνήσθην, § 70. οὐδ. 3. e.  
 ἐμολον, § 65. 3. d. οὐδ. 1.  
 ἐναρίζω, -ξω, § 45. 5. οὐδ. 2.  
 ἐνδέχεται, § 99.  
 ἐνεγύων, § 59. 2. οὐδ. 4.  
 ἐνεμέθην, -ήθην, § 55. 3. οὐδ. 2. β.  
 ἐνήθην, § 70. οὐδ. 3. e.  
 ἐνήνοχα, § 62. 1. οὐδ. 1.  
 ἐνηράμην, § 59. 2. οὐδ. 4.  
 ἐννυμι, ἔσω, § 55. 3. οὐδ. 2. α.  
 ἐξεπλάγην, § 65. 3. α. οὐδ. 2.  
 ἔξεστι, § 99.  
 ἔο, εὔ, εἶο, &c., § 36. 1. οὐδ. 5.  
 ἐοῖ, ἐέ, § 36. 1. οὐδ. 5.  
 εἵοικα, ἐφκειν, § 58. β. 4. οὐδ. 1: § 58. c. οὐδ. 2.



- ζοιμι, ζοις, § 81. 1.  
 ζολπα, ἐφάλπειν, § 58. b. 4. obs. 1. : § 58.  
     c. obs. 2. : § 62. 2. obs. 4. b.  
 ζοργα, ἐώργειν, § 58. c. obs. 2. : § 62.  
     2. obs. 4. b.  
 ζούρεον, -ηκα, § 58. c. obs. 2.  
 ζπαθον, § 65. 3. d. obs. 1.  
 ἐπάλμην, § 82. b. 2.  
 ἐπαρώνεον, § 59. 2. obs. 5.  
 ἐπαύθην, -σθην, § 70. obs. 3. e.  
 ἐπέρανα, § 61. 2.  
 ἐπέφραδον, § 65. 3. c. obs. 2.  
 ἐπήισα, § 58. d. obs. 1.  
 ἐπίανα, § 61. 2.  
 ἐπιδεικτικὸς, -ῆ, -δν, § 30. 2. obs. 1.  
 ἐπίπιθμεν, § 82. c. 2.  
 ἐπλάκην, § 65. 3. a.  
 ἐπλάμην, § 82. b. 2.  
 ἐπλει, § 54. obs. 1.  
 ἐπλεον, § 54. obs. 1.  
 ἐπλήγην, § 65. 3. a. obs. 2.  
 ἐπλήμην, § 82. b. 2.  
 ἐπλων, § 82. b. 1. ii.  
 ἐπνεύσθην, § 70. obs. 3. b.  
 ἐπόθεσα, -ησα, § 55. 3. obs. 2. b.  
 ἐπόθην, § 55. 3. obs. 3. b. : § 70. obs. 2.  
 ἔπομαι, (ει), § 58. b. 4.  
 ἐπόνυσα, -εσα, § 55. 3. obs. 2. a.  
 ἔπρησα, -εσα, § 55. 3. obs. 2. b.  
 ἔπω, (ει), § 58. b. 4.  
 ἔραπτον, § 58. a. obs. 2.  
 ἐρασάμην, § 55. 3. obs. 1. b.  
 ἐργάζομαι (ει), § 58. b. 4.  
 ἔρεζον, ἔρεξα, § 58. a. obs. 2.  
 ἐρείφθην, § 70. obs. 3. b.  
 ἐρέσσω, -εσω, § 45. 5. obs. 1.  
 ἐρι, § 105. 3.  
 ἔρις, -ιδα, -ιν, § 18, obs. 2. b.  
 ἔριψα, § 58. a. obs. 2.  
 Ἑρμείας, -ῆς, § 13. obs. 1.  
 ἔρπω, (ει), § 58. b. 4.  
 ἐρράφην, § 65. 3. b. obs. 2.  
 ἐρρήθην, -έθην, § 55. 3. obs. 2. b.  
 ἐρρίφην, § 65. 3. b. obs. 2.  
 ἔρρωγα, § 62. 2. obs. 1.  
 ἐρρωμενέστερος, § 32. 2. a. obs. 2.  
 ἐρρώσθην, § 70. obs. 3. e.  
 ἔρσω, § 60. 2. obs. 3.  
 ἐρύω, (ει), § 58. b. 4.  
 ἔσα, εἶσα, § 81. 3. obs. 3.  
 ἔσβεσα, -έσθην, § 55. 3. obs. 2. b.  
 ἔσβεσμαι, § 55. 3. obs. 2. b.  
 ἔσβην, § 72. 5. obs. 1.  
 ἔσεται, § 81. 1.  
 ἐσκάφην, § 65. 3. b. obs. 2.  
 ἐσκευάδεται, § 49. a. obs. 4.  
 ἔσκλην, § 82. b. 1. i.  
 ἔσο, § 81. 1.  
 ἐσοῦμαι, § 81. 1.  
 ἔσπαρμαι, § 62. 1. obs. 2.  
 ἔσσευα, ἔσσευον, § 61. obs. 2. : § 58.  
     a. obs. 1.  
 ἔσσυμαι, § 67. obs. 2. : § 58. a. obs. 1.  
 ἔσταμαι, ἐστάθην, § 55. 3. obs. 1. c.  
 ἔσταλκα, § 62. 1. obs. 2.  
 ἔσταλμαι, § 62. 1. obs. 2.  
 ἔσταμαι, § 67. obs. 6.  
 ἔστατον, -αθι, § 82. c. 1.  
 ἐστέρην, § 65. 3. a. obs. 2.  
 ἐστεῶς, ἐστῶς, -ῶσα, -ῶς, § 29. b.  
 ἔστην, -ης, -η, § 74. a. obs. 2.  
 ἐστιάω, (ει), § 58. b. 4.  
 ἐστρέφθην, § 70. obs. 3. a.  
 ἔστροφα, § 62. 1. obs. 1.  
 ἐσχέθην, § 55. 3. obs. 2. b.  
 ἔσχον, § 55. 1. obs.  
 ἐτάγην, § 65. 3. c.  
 ἐτάκην, § 65. 3. a.  
 ἐτάφην, § 55. 1. obs. : § 65. 3. b. obs. 2.  
 ἐτέθην, § 55. 3. obs. 2. b. : § 70. obs. 1.  
 ἔτεμον, § 65. 3. a. obs. 2.  
 ἐτέρσην, § 65. 3. a. obs. 2.  
 ἐτετύφη, § 47. a. obs. 4. a.  
 ἐτίθεα, -εας, -εε, § 74. a. obs. 3.  
 ἔτιθεν, § 74. a. obs. 3.  
 ἐτίμων, § 54. obs. 2.  
 ἔτλην, § 82. b. 1. i.  
 ἔτραγον, § 65. 3. a. obs. 1.  
 ἐτραχύνθην, § 70. obs. 3. c.  
 ἐτρύφην, § 55. 1. obs. : § 65. 3. b. obs. 2.  
 ἐτύθην, § 70. obs. 1.  
 ἔτυπον, § 65. 3. b.  
 ἐτυπτέατο, § 49. a. obs. 4.  
 ἔτυφθεν, § 49. a. obs. 5.  
 ἐτύχθην, ἐτεύχθην, § 70. obs. 3. b.  
 εὐδιαίτερος, § 32. 1. b. obs. 2.  
 εὐηργέτεον, § 59. 2. obs. 7.  
 εὐκερως, -ραος, § 16. obs.  
 εὐνέθην, -ήθην, § 55. 3. obs. 2. b.  
 εὐνήφι, § 11. ii. obs. 3.  
 εὐνις, -ιος, -εως, -ιδος, § 30. 7. obs. 2.  
 εὐρέθην, § 55. 3. obs. 2. b.



εὔρις, § 31. obs. 4.  
 εὔρον, § 65. 3. d.  
 εὐάχεον, § 59. 2. obs. 7.  
 ἐφαίνουσιν, § 47. a. obs. 4. e.  
 ἔφανον, § 65. 3. a.  
 ἔφησθα, § 47. a. obs. 4. a.  
 ἔφθαρκα, -αρμαι, § 62. 1. obs. 2.  
 ἔφθην, § 82. b. 1. i.  
 ἔφθιμαι, -ίθην, § 55. 3. obs. 4.  
 ἔφθισα, § 55. 3. obs. 4.  
 ἐφθίμην, § 82. b. 2.  
 ἐφίεμαι, § 81. 3. obs. 2.  
 ἐφίλουν, § 54. obs. 1.  
 ἐφλαδον, § 65. 3. c. obs. 2.  
 ἐφλέγην, § 65. 3. a. obs. 2.  
 ἐφρήσθην, § 70. obs. 3. e.  
 ἔφυγον, § 65. 3. a.  
 ἔφυν, § 82. b. 1. iν.  
 ἔφυρσα, § 60. 2. obs. 3.  
 ἔχεα, ἔχευα, § 61. obs. 2.  
 ἐχρήν, § 58. b. 4. obs. 2.  
 ἐχρήσθην, § 70. obs. 3. e.  
 ἐχύθην, § 70. obs. 2.  
 ἐχύμην, § 82. b. 2.  
 ἔχω, ἔξω, § 55. 1. obs.  
 ἔω, ἔρς, &c., § 81. 1.  
 ἐώθουν, ἔωκα, § 58. c. obs. 2.  
 ἐωνεόμην, -ημαι, § 58. c. obs. 2.  
 ἐώρταζον, § 58. b. 4. obs. 1.  
 ἐώρων, ἐώρακα, § 58. e. obs. 3.  
 ἔως, ἔω, ἔφ, ἔω, § 24. obs. 2.  
 ζα, § 105. 3.  
 ζέω, ζέσω, § 55. 3. obs. 2. a.  
 ζώννυμι, (-σμαι), § 67. obs. 5. a :  
 § 72. 3. obs. 1.  
 ἡβουλόμην, § 53. e. obs. 3.  
 ἡβώωσι, § 54. obs. 2.  
 ἡγαγον, § 63. c. obs. 2 : § 65. 1. obs. 1.  
 ἡγγύων, § 59. 2. obs. 4.  
 ἡδεα, -εας, -εε, § 64. obs. 2.  
 ἡδειν, -εις, -ει, § 58. e. obs. 1 : § 64.  
 obs. 2.  
 ἡδισθα, § 47. a. obs. 4. a.  
 ἡδέιτην, -ειμεν, &c., § 64. obs. 2.  
 ἡδη, -ησθα, -η, § 64. obs. 2.  
 ἡδίων, ἡδιστος, § 32. 3. obs. 2.  
 ἡδυνάμην, § 58. e. obs. 3.  
 ἡδὺς, -έα, -έης, -έρ, ἐην, § 29. 2. obs.  
 ἡεισθα, § 47. a. obs. 4. a.  
 ἡερσα, § 60. 2. obs. 3.  
 ἡια, ἡα, ἡειν, § 58. e. obs. 1.

ἡκα, § 80. d. obs. 1.  
 ἡκαζον, § 58. e. obs. 1.  
 ἡκάμην, § 80. d. obs. 1.  
 ἡκιστα, § 101. b.  
 ἡκουκα, § 63. c. obs. 1.  
 ἡλλάγην, § 65. 1. obs. 2.  
 ἡλλάχθην, § 65. 1. obs. 2.  
 ἡλεάμην, § 61. obs. 2.  
 ἡλείφθην, § 70. obs. 3. b.  
 ἡλθέσθην, § 55. 3. obs. 2. b.  
 ἡλιτον, § 65. 3. d.  
 ἡλλήνισμαι, -σθην, § 58. d. obs. 2.  
 ἡλμην, § 82. b. 2.  
 ἡλων, § 82. b. 1. iiii.  
 ἡμαι, ἡσαι, ἡται, § 67. obs. 7. a.  
 ἡμαρτον, § 65. 3. d.  
 ἡμέες, -έων, -έας, § 36. 1. obs. 5.  
 ἡμελλον, § 58. e. obs. 3.  
 ἡμεναι, § 81. 1.  
 ἡμενος, § 67. obs. 7. a.  
 ἡμην, ἡσο, ἡστο, § 67. obs. 7. a.  
 ἡμὺς, § 40. obs. 1.  
 ἡμπειχόμην, § 59. 2. obs. 5.  
 ἡμπισχενόμην, § 59. 2. obs. 3.  
 ἡμφεγνύεον, § 59. 2. obs. 5.  
 ἡμφιγνύεον, § 59. 2. obs. 3.  
 ἡμφίεσα, § 59. 2. obs. 3.  
 ἡμφισβήτησον, -εσβήτησον, § 59. 2.  
 obs. 6.  
 ἦν, § 80. c. obs. 1.  
 ἦν, § 81. 1.  
 ἦναρον, § 59. 2. obs. 4.  
 ἦνέθην, § 55. 3. obs. 2. b.  
 ἦνεκα, § 55. 3. obs. 2. b.  
 ἦνεγκα, ἦνεικα, § 61. obs. 2.  
 ἦνειχόμην, § 59. 2. obs. 5.  
 ἦνίκα, § 39. 2. obs. 3. b.  
 ἦνίπαπον, § 63. c. obs. 2.  
 ἦνοιξα, § 59. 2. obs. 4.  
 ἦντιβόλεον, -εβόλεον, § 59. 2. obs. 6.  
 ἦνάρθουν, § 59. 2. obs. 5.  
 ἦνώχλουν, § 59. 2. obs. 5.  
 ἦπιστάμην, § 59. 2. obs. 3.  
 Ἡρακλῆς, -κλήης, § 21. obs. 2.  
 ἦραρον, § 65. 1. obs. 1.  
 ἦρέθην, § 55. 3. obs. 2. b.  
 ἦρεσα, § 45. 5. obs. 1.  
 ἦρικα, § 63. c. obs. 1.  
 ἦρισταμεν, § 82. c. 1.  
 ἦριστοπεποίημαι, § 59. 1. obs.  
 ἦρσα, § 60. 2. obs. 3.



- ἡρύκακον, § 63. c. obs. 2.  
 ἥρωσ, -ωσ, § 16. obs. 4.  
 ἦσθα, § 47. a. obs. 4. a: § 81. 1.  
 ἦσθαι, § 67. obs. 7. a.  
 ἦσσον, § 101. b.  
 ἦσσων, § 32. 3. obs. 3.  
 ἦστον, ἦστην, § 81. 1.  
 ἦστην, ἦσμεν, &c., § 64. obs. 2.  
 ἦσχυμαι, § 67. obs. 4. b.  
 ἦσυχαιτερος, § 32. b. obs. 2.  
 ἠῦδον, § 58. e. obs. 2.  
 ἠντύχεον, § 59. 2. obs. 7.  
 ἠνχόμεν, § 58. e. obs. 2.  
 ἦφθην, § 58. c. obs. 2.  
 ἦφι βίηφι, § 11. ii. obs. 2.  
 ἠφίουν, § 59. 2. obs. 3.  
 ἦώς, ἦους, § 24. obs. 1.  
 θάσσω, § 32. 3. obs. 3.  
 θε,θεν, § 11. ii. obs. 2.  
 θείω, § 74. c. obs. 2.  
 θεδς ᾧ, § 15. obs. 1.  
 θέρσομαι, § 60. 2. obs. 3.  
 θέτις, -ιδος, -ιος, § 18. obs. 2. a.  
 θεύσομαι, § 55. 3. obs. 2. c.  
 θήης, § 74. c. obs. 2.  
 θήλυς ξέρση, § 29. 2. obs. b.  
 θι, § 11. ii. obs. 2.  
 θλάσω, § 55. 3. obs. 1. b.  
 θοίμην, § 78. obs. 2.  
 θοινάσομαι, -ήσομαι, § 55. 3. obs. 1. a.  
 θοῦ, § 78. obs. 1.  
 θραύω, (μαι, σμαι), § 67. obs. 5. b.  
 θρέξομαι, § 55. 1. obs.  
 θρέψω, § 55. 1. obs.  
 θρυλλίζω, -ξω, § 45. 5. obs. 2.  
 θυγάτηρ, τρα, -τρης, &c., § 18. obs. 1.  
 θύμενος, § 82. b. 2.  
 θύψω, § 55. 1. obs.  
 θύω, (ῦμαι), § 67. obs. 5. c.  
 ι, ι, § 36. 1. obs. 3. b.  
 ιά, ιῆς, ιῆ, &c., § 34. a. obs. 1.  
 ιαχα, § 62. 2. obs. 1.  
 ιδία, § 101. a.  
 ιδμεν, § 62. 2. obs. 5.  
 ιδρις, -ιος, -εως, § 30. 7. obs. 2.  
 ιδρύθην, -ύνθην, § 70. obs. 3. c.  
 ιδρώς, -ῶτι, -ῶ, &c., § 18. obs. 2. d.  
 ιδρώς, § 54. obs. 6.  
 ιδρώω, § 54. obs. 5.  
 ιεμαι, § 81. 2. obs. 1.  
 ιερέα, -ῆ, § 23. ii. obs. 1.  
 ιημι, § 81. 3.  
 ιησοῦς, -οῦ, § 15. obs. 2.  
 ικμενος, § 82. b. 2.  
 ικόμην, § 65. 3. d.  
 ιλάσομαι, § 55. 3. obs. 1. b.  
 ιλεως, ιλαος, § 16. obs. 2.  
 ιμάσσω, -άσω, § 45. 5. obs. 1.  
 ιμεναι, ιμεν, § 81. 2.  
 ιον, ιες, ιε, § 81. 2.  
 ιπποτετρόφηκα, § 59. 1. obs.  
 ισαίτερος, § 32. 1. b. obs. 2.  
 ισαμι, § 81. 6.  
 ισασι, § 62. 2. obs. 5.  
 ισθι, § 62. 2. obs. 5.  
 ιστα, -η, § 76. a. obs.  
 ισταο, -ω, § 76. a. obs.  
 ιστεαι, § 76. a. obs.  
 ιστέω, -έης, § 74. c. obs. 2.  
 ιστη, § 74. b. obs.  
 ιστον, ισμεν, ιστε, &c., § 62. obs. 5.  
 ισχναίνω, -ανα, § 61. obs. 1.  
 ιύζω, -ξω, § 45. 5. obs. 2.  
 ιών, § 81. 2. obs. 2.  
 καθεδοῦμαι, § 60. 2. obs. 5. c.  
 καθήκει, § 99.  
 κάθηστο, § 67. obs. 7. a.  
 κάθηται, § 67. obs. 7. a.  
 καθηῦδον, -εῦδον, § 59. 2. obs. 4.  
 καθοίμην, § 67. obs. 7. a.  
 κάθωμαι, § 67. obs. 7. a.  
 καίνυμαι, § 72. 3. obs. 1.  
 καίω, § 55. 3. obs. 1. d.  
 κακοξινώτερος, § 32. 1. b. obs. 1.  
 κακώτερος, § 33. 3.  
 καλέω, -έσω, § 55. 3. obs. 2. b.  
 κάμνω, καμοῦμαι, § 45. 2. obs.  
 κάρα, κάρα, § 25. obs. 4.  
 κάρη, -ήατος, -ήτος, § 25. obs. 4.  
 κάρηνα, -ων, § 25. obs. 4.  
 κάσις, -ιος, § 22. obs. 1.  
 κατεγλώττισμαι, § 63. a. obs. 1.  
 καύσω, § 55. 3. obs. 1. d.  
 κέαται, § 49. a. obs. 4.  
 κείμαι, -σαι, -ται, § 67. obs. 7. b.  
 κείμενος, § 67. obs. 7. b.  
 κείσθαι, § 67. obs. 7. b.  
 κείσο, § 67. obs. 7. b.  
 κείσομαι, § 67. obs. 7. b.  
 κελεύω, (σμαι), § 67. obs. 5. a.  
 κέκαδον, -όμην, § 65. 3. c. obs. 2.  
 κέκαρμαι, § 62. 1. obs. 2.



κέκαυκα, § 55. 3. obs. 1. d.  
 κεκαφῆς, § 82. c. 1.  
 κεκέρασμαι, κέκραμαι, *P.* 81. note.  
 κέκλαγγα, § 62. 2. obs. 1.  
 κεκλημην, § 49. c. obs. 1.  
 κέκλικα, -μαι, § 62. 1. obs. 3. b.  
 κέκλοφα, § 62. 1. obs. 1.  
 κέκλυθι, § 82. c. 1.  
 κεκμηῶς, § 82. c. 1.  
 κεκόρεσμαι, -ημαι, § 55. 3. obs. 2. b.  
 κεκόρυθμαι, § 67. obs. 2.  
 κέκραγα, § 62. 2.  
 κέκραχθον, -αχθι, § 82. c. 2.  
 κεκτένισμαι, § 63. b. obs. 2.  
 κέκτημαι, § 63. b. obs. 2.  
 κέλσω, § 60. 2. obs. 3.  
 κένος, -ότερος, § 32. 1. b. obs. 1.  
 κεοίμην, § 67. obs. 7. b.  
 κεράννυμι, § 72. 3. obs. 1.  
 κέρῶς, § 55. 3. obs. 1. b.  
 κέρσω, -κερῶ, § 60. 2. obs. 3.  
 κέχανδα, § 62. 2. obs. 1.  
 κεχλαδῶς, § 62. 2. obs. 1.  
 κέχυκα, § 53. 3. obs. 2. c.  
 κέω, κείω, § 60. 2. obs. 2.  
 κέωμαι, § 67. obs. 7. b.  
 κῆς, κῆς, κῆ, § 22. obs. 1.  
 κίχημαι, § 80. a. obs.  
 κιχῆναι, § 74. e. obs. 1.  
 κλάζω, -γξω, § 45. 5. obs. 2. b.  
 κλαίῃσω, -αῃσω, § 55. 3. obs. 1. d.  
 κλαίω, (μαι, σμαι), § 67. obs. 5. b.  
 κλάσω, § 55. 3. obs. 1. b.  
 κλαύσω, -οῦμαι, § 55. 3. obs. 1. d :  
 § 60. 2. obs. 5. c.  
 κλείς, -εῖδα, -εῖν, § 18. obs. 2. b.  
 κλείω, (μαι, σμαι), § 67. obs. 5. b.  
 κλυθι, § 82. b. 1. iv.  
 κναίω, (σμαι), § 67. obs. 5. a.  
 κνάω, -ῆς, § 54. obs. 2.  
 κνέφας, § 25. obs. 2.  
 κνήστις, -ιος, § 22. obs. 1.  
 κοῖζω, -ξω, § 45. 5. obs. 2.  
 κολαίνω, -ανα, § 61. obs. 1.  
 κομιῶ, -ιοῦμαι, § 60. 2. obs. 4.  
 κομόωντες, § 54. obs. 2.  
 κονίω, (μαι, σμαι), § 67. obs. 5. b.  
 κόραξ, -ξι, § 17. 3.  
 κορέσω, § 55. 3. obs. 2. b.  
 κόρυς, -υθα, -υν, § 18. obs. 2. b.  
 κόρυσσω, § 45. 5. obs. 1.

κοτέω, -έσομαι, § 55. 3. obs. 2. b.  
 κράζω, -ξω, § 45. 5. obs. 2.  
 κραίνω, (σμαι), § 67. obs. 5. a.  
 κρατῶς, -ι, -α, § 25. obs. 4.  
 κρέας, -ατος, -αος, -ως, § 25. obs. 1.  
 κρείσσων, § 32. 3. obs. 3.  
 κρεμάσω, § 55. 3. obs. 1. b.  
 κρέσσων, κάρσων, § 33. 3.  
 κρίζω, -ξω, § 45. 5. obs. 2.  
 κρούω, (μαι, σμαι), § 67. obs. 5. b.  
 κρώζω, -ξω, § 45. 5. obs. 2.  
 κτενοῦμαι, -εῖ, § 49. a. obs. 1.  
 κυδιστότατος, § 33. 4. obs.  
 κυλίω, (σμαι), § 67. obs. 5. a.  
 Κύπρις, -ιδος, -ιος, § 18. obs. 2. a.  
 κύντερος, § 33. 3.  
 κύρσω, -ησω, § 60. 2. obs. 3.  
 κύων, κυνῶς, κύον, § 17. 2. b. obs.  
 λᾶας, λᾶος, λᾶϊ, § 23. ii. obs. 2.  
 λαγῶς, λαγῶ, § 16. obs. 2.  
 λάλος, -ίστερος, § 32. 2. b. obs. 2.  
 λαῶς, λεῶς, § 16. obs. 2.  
 λάτρης, -ιος, § 22. obs. 1.  
 λάρος, λαρώτερος, § 32. 1. b. obs. 1.  
 λέλαμπα, § 62. 2. obs. 1.  
 λελεγχμῶς, § 82. c. 1.  
 λέλοιπα, § 62. 2.  
 λέουσι, § 17. 3.  
 λευκαίνω, -ανα, § 61. obs. 1.  
 λεύσσω, -σω, § 45. 5. obs. 1.  
 λέων, λέον, § 17. 2. b.  
 λίσσομαι, -σομαι, § 45. 5. obs. 1.  
 λόγιοι, § 12. obs. 3.  
 λοέω, -έσω, § 55. 3. obs. 2. a.  
 λυμαίνομαι, (σμαι), § 67. obs. 4. a.  
 λύω, (ῡμαι), § 67. obs. 5. c.  
 λωίων, λωίτερος, § 33. 3.  
 μάκαιρα, § 31. obs. 5.  
 μάκαρ, -αρος, § 31. obs. 3.  
 μακραίων, § 31. obs. 4.  
 μακρόχειρ, § 31. obs. 4.  
 μάλιστα, § 101. b.  
 μᾶλλον, § 32. 3. obs. 3: § 101. b.  
 μανιάς, -αδος, § 31. obs. 3.  
 μάσομαι, § 55. 3. obs. 1. b.  
 μάσσων, § 32. 3. obs. 3.  
 μαπτίζω, -ξω, § 45. 5. obs. 2.  
 μαχέσομαι, -ήσομαι, -οῦμαι, § 55. 3.  
 obs. 2. b.  
 μέγας, μεγάλη, § 29. 3.



μείζων, μείζω, -ους, § 30. 6. οδ. 1 :  
     § 32. 3. οδ. 3.  
 μεῖστος, § 33. 3. οδ. 5.  
 μέλας, μέλαινα, § 29. 3.  
 μέλει, § 99.  
 μέλι, -ιτος, § 18. οδ. 3.  
 μελιτόεις, -οῦς, § 29. 4. οδ. 3.  
 μέμβλωκα, § 63. b. οδ. 2.  
 μεμετιμένος, § 59. 2. οδ. 3.  
 μέμνημαι, § 63. b. οδ. 2.  
 μεμνήσκειν, § 63. b. οδ. 2.  
 μεμόλυσμαι, § 67. οδ. 4. α.  
 μεμυζῶς, § 82. c. 1.  
 μὲν, § 34. α. οδ. 1.  
 μενοινάω, § 54. οδ. 2.  
 μερμηρίζω, -ξω, § 45. 5. οδ. 2.  
 μεσαίτερος, μέστος, § 32. 1. b. οδ. 2.  
 μεταμέλει, § 99.  
 μέτεστι, § 99.  
 μήκιστος, § 33. 2.  
 μῆν, μῆσι, § 17. 3.  
 μήνεσσι, § 17. 3. οδ. 3.  
 μῆνις, -ιδος, -ιος, § 18. οδ. 2. α.  
 μήτηρ, -τρος, -τρι, § 18. οδ. 1.  
 μήτρως, § 16. οδ. 4.  
 μαινώ, (σμαι), § 67. οδ. 4. α.  
 μίμνω, § 63. d. οδ. 1.  
 Μίνως, § 16. οδ. 4.  
 μνάω, -ᾶ, § 14. οδ. 1.  
 μονὰς, -άδος, § 35. 1.  
 μονόδους, -ον, -οντος, § 30. 3. οδ. 3.  
 μοῦ, μοι, μέ, § 36. 1. οδ. 2. α.  
 μύζω, -ξω, § 45. 5. οδ. 2.  
 ναῦς, νεῶς, § 16. οδ. 2.  
 νάσσομαι, § 55. 3. οδ. 1. b.  
 νάσσω, νένασμαι, § 45. 5. οδ. 1.  
 ναῦς, νεῶς, νηί, ναῦν, § 23. ii. οδ. 2.  
 νεαίτερος, νεάτος, § 32. 1. b. οδ. 2.  
 νέηλος, -υδος, § 31. οδ. 3.  
 νεικέω, -έσω, § 55. 3. οδ. 2. α.  
 νενέμηκα, § 62. 1. οδ. 3.  
 νένησμαι, § 67. οδ. 5. α.  
 νεὺς, νέας, Ep. § 23. ii. οδ. 2.  
 νεύσομαι, § 55. 3. οδ. 2. c.  
 νευσοῦμαι, § 60. 2. οδ. 5. c.  
 νέω, (μαι, σμαι), § 67. οδ. 5. b.  
 νῆστις, -ιος, -εως, -ιδος, § 30. 7. οδ. 2.  
 νῆς, νηὶς, νηί, νῆα, § 23. ii. οδ. 2.  
 νῆν, § 36. 1. οδ. 5.  
 νίσσομαι, -σομαι, § 45. 5. οδ. 1.  
 νόος, νοῦς, § 15. οδ. 2.

νυστάζω, -ξω, -σω, § 45. 5. οδ. 1. α.  
 νωίτερος, § 40. οδ. 1.  
 ξέω, ξέσω, § 55. 3. οδ. 2. α.  
 ὄγδοος, -ση, -σων, § 29. 1. οδ. 1.  
 ὀδάζω, -ξω, § 45. 5. οδ. 2.  
 ὀθεν, οὔ, οἶ, ὅτε, § 39. 2. οδ. 3. b.  
 οἰακοστροφέω, § 58. d. οδ. 3.  
 οἶδα, -ας, -ε, § 62. 2. οδ. 5.  
 Οἰδιπόδης, -α, -η, § 13. οδ. 2.  
 Ὀϊζυρος, -ώτερος, § 32. 1. b. οδ. 1.  
 οἰκέω, (ε), § 58. e. οδ. 3.  
 οἴκοι, § 11. ii. οδ. 2.  
 οἰκουρέω, § 58. d. οδ. 3.  
 οἰμώζω, -ξω, § 45. 5. οδ. 2 : § 58. d.  
     οδ. 3.  
 οἰνίζομαι, § 58. d. οδ. 3.  
 οἰνόομαι, § 58. d. οδ. 3.  
 οἰνοχοέω, (ε), § 58. e. οδ. 3.  
 οἶμαι, -ει, § 49. α. οδ. 1.  
 οἶς, οἶος, § 22. οδ. 1.  
 οἶσθα, § 47. α. οδ. 4. α.  
 οἰστρέω, § 58. d. οδ. 3.  
 οἰωνίζομαι, § 58. d. οδ. 3.  
 ὀλέσω, § 55. 3. οδ. 2. α.  
 ὀλίζων, § 32. 3. οδ. 3.  
 ὀλλυμι, § 72. 3. οδ. 1.  
 ὀλολύζω, -ξω, § 45. 5. οδ. 2.  
 ὀλωτάτος ὀδμή, § 30. 2. οδ. 3.  
 ὀλωλα, § 62. 2. οδ. 4. α.  
 ὀμνυμι, § 72. 3. οδ. 1.  
 ὀμοῦμαι, § 55. 3. οδ. 3. α : § 60. 2.  
     οδ. 4.  
 ὄνδε δομόνδε, § 11. ii. οδ. 2.  
 ὀνόσομαι, § 55. 3. οδ. 3. α.  
 ὀπλότερος, § 33. 4.  
 ὀπῆλικος, § 39. 2. οδ. 3.  
 ὀπῆνικα, ὀπότε, ὀπως, § 39. 2. οδ. 3. b.  
 ὀπῆθεν, ὀπου, ὀποι, § 39. 2. οδ. 3. b.  
 ὀποιός, § 39. 2. οδ. 3.  
 ὀπόσος, § 39. 2. οδ. 3.  
 ὀπότερος, § 39. 2. οδ. 3. α.  
 ὀράν, § 54. οδ. 2.  
 ὀργαίνω, -ανα, § 61. οδ. 1.  
 ὀρέω, § 54. οδ. 2.  
 ὀρνιθος, -ιχος, -ιθα, -ιν, -ιχα, &c.,  
     § 18. οδ. 2. b.  
 ὀρνις, -ισι, § 17. 3.  
 ὀρνυμι, (εμαι), § 67. οδ. 5. c.  
 ὀρσο, § 82. b. 2.  
 ὀρσω, § 60. 2. οδ. 3.  
 ὀρρω, § 65. 1. οδ. 1.



δς, ἡ, τὸ, § 38. 2. *obs.* 2.  
 ὅσπερ, ὁστισοῦν, § 38. 2. *obs.* 1.  
 ὅστε, ὁὸς τε, § 38. 2. *obs.* 3.  
 ὅστεον, -οῦν, § 15. *obs.* 2.  
 ὅστις, § 38. 2.  
 ὅτεο, ὅτου, § 38. 2. *obs.* 2.  
 ὁτοτύζω, -ξω, § 45. 5. *obs.* 2.  
 οῦ, οἶ, ἐ, § 36. 1.  
 οὔας, § 25. *obs.* 2.  
 οὔδας, § 25. *obs.* 3.  
 οὐράνοθεν, -σε, § 11. ii. *obs.* 2.  
 οὐτάμενος, § 82. b. 2.  
 οὔτος, ὅδε, § 37. 1. *obs.*  
 ὀψιαιτερος, -ίτερος, § 32. 1. b. *obs.* 2.  
 ὀψομαι, -ει, § 49. a. *obs.* 1.  
 ὀψοφαγίστερος, § 32. 2. b. *obs.* 2.  
 παίζω, -ξομαι, § 45. 5. *obs.* 2.  
 παιξοῦμαι, § 60. 2. *obs.* 5. c.  
 παῖς, παῖ, § 17. 2. b.  
 παῖω, (σμαι), § 67. *obs.* 5. a.  
 παλαιτερος, -ότερος, § 32. 1. b. *obs.* 2.  
 παλαῖω, (σμαι), § 67. *obs.* 5. a.  
 παρώξυνκα, § 62. 1. *obs.* 3.  
 πάσσομαι, § 55. 3. *obs.* 1. a: b.  
 πάσσω, -σω, § 45. 5. *obs.* 1.  
 πατήρ, πατὴρ, -ι, § 18. *obs.* 1.  
 πάτρως, § 16. *obs.* 4.  
 πεινᾶμες, -νᾶντι, § 54. *obs.* 2.  
 πεινάω, -ῆς, § 54. *obs.* 2.  
 πεινήσω, -άσω, § 55. 3. *obs.* 1. a.  
 πείσομαι, § 60. 1. *obs.*  
 πελεμίζω, -ξω, § 45. 5. *obs.* 2.  
 πέκτω, πέξω, § 45. 2. *obs.*  
 πεντάκις, § 35. 3. a.  
 πεπαίνω, -ανα, § 61. *obs.* 1.  
 πέπαρμαι, § 62. 1. *obs.* 2.  
 πεπάχυσμαι, § 67. *obs.* 4. a.  
 πεπείθεται, § 49. a. *obs.* 4.  
 πέπεισθι, § 82. c. 2.  
 πεπιθήσω, § 63. d. *obs.* 3.  
 πέπιθον, § 63. d. *obs.* 2.  
 πέπλοχα, -εχα, § 62. 1. *obs.* 1.  
 πέπνυμαι, § 67. *obs.* 2.  
 πέπομαι, § 55. 3. *obs.* 3. b: § 67. *obs.* 6.  
 πέπομφα, § 62. 1. *obs.* 1.  
 πεπτηῶς, -εῶς, § 63. b. *obs.* 2: § 82. c. 1.  
 πέποσθε, § 82. c. 2.  
 πέπτωκα, § 63. b. *obs.* 2.  
 πέπυσμαι, § 67. *obs.* 2.  
 πέπων, -αίτερος, § 32. 2. a. *obs.*  
 περαίνω, (σμαι), § 67. *obs.* 4. a.

περαιτέρος, § 32. 1. b. *obs.* 2.  
 πέρας, πείρας, § 25. *obs.* 1.  
 περάσω, § 55. 3. *obs.* 1. a.  
 Πέρσης, -σα, -ση, § 13. *obs.* 2.  
 πεσοῦμαι, § 60. 2. *obs.* 5. c.  
 Πετέω, § 12. *obs.* 3: § 16. *obs.* 5.  
 πετάσω, § 55. 3. *obs.* 1. b.  
 πεύσομαι, -οῦμαι, § 60. 2. *obs.* 5. c.  
 πέφαγκα, § 62. 1. *obs.* 3.  
 πέφαμαι, § 55. 3. *obs.* 1. e.  
 πέφανσαι, -νται, § 67. *obs.* 4. a.  
 πέφασμαι, § 67. *obs.* 4. a.  
 πεφευγίστην, § 47. d. *obs.* 3.  
 πεφιδήσομαι, § 63. d. *obs.* 3.  
 πεφίλωμαι, § 49. c. *obs.* 1.  
 πέφυγκα, § 67. *obs.* 2.  
 πεφύασι, § 82. c. 1.  
 πεφυζῶς, § 82. c. 1.  
 πῆ, § 39. 2. *obs.* 3. b.  
 πηλίκος, § 39. 2. *obs.* 3.  
 πηνίκα, § 39. 2. *obs.* 3. b.  
 πῆθι, § 82. b. 1. iv.  
 πῆμπλημι, § 72. 2. *obs.* 2.  
 πῆμπρημι, § 72. 2. *obs.* 2.  
 πίομαι, -οῦμαι, § 60. 2. *obs.* 2: *obs.* 5. c.  
 πιότερος, § 32. 2. a. *obs.*  
 πίπερι, -ιος, § 22. *obs.* 1.  
 πίπτω, § 63. d. *obs.* 1.  
 πίων, πείρα, § 30. 6. *obs.* 2.  
 πλάζω, -γξω, § 45. 5. *obs.* 2. b.  
 πλάσσω, -σω, § 45. 5. *obs.* 1.  
 πλεῖν, πλεῖν, § 33. 3.  
 πλεῖς, πλεῖν, § 54. *obs.* 1.  
 πλέομεν, § 54. *obs.* 1.  
 πλεύσομαι, -οῦμαι, § 55. 3. *obs.* 2. c:  
 § 60. 2. *obs.* 5. c.  
 πλέως, πλέος, § 16. *obs.* 2.  
 πλησιαίτερος, § 32. 1. b. *obs.* 2.  
 πλώω, § 54. *obs.* 5.  
 πνεύσομαι, -οῦμαι, § 55. 3. *obs.* 2. c:  
 § 60. 2. *obs.* 5. c.  
 πνόθω, πού, ποι, πότε, § 39. 2. *obs.* 3. b.  
 ποθήσω, -έσομαι, § 55. 3. *obs.* 2. b.  
 ποινάσομαι, § 55. 3. *obs.* 1. a.  
 ποῖος, § 39. 2. *obs.* 3.  
 πολεμίζω, -ξω, § 45. 5. *obs.* 2.  
 πόλις, -ηος, -ηι, -ηα, § 22. *obs.* 2.  
 πολὺς, -έος, -εῖ, -έες, &c., § 29. 2.  
*obs.* 2.  
 πονήσω, -έσω, § 55. 3. *obs.* 2. b.  
 πόρτις, -ιος, § 22. *obs.* 1.



Ποσειδων, -ον, § 17. 2. *b. obs.*  
 πόσις, -ιος, -ει, § 22. *obs.* 1.  
 πόσος, § 39. 2. *obs.* 3.  
 πρέπει, § 99.  
 πρίω, (σμαι), § 67. *obs.* 5. *a.*  
 προεφάσιζον, § 59. 2. *obs.* 2.  
 προσήκει, § 99.  
 προσηυδήτην, § 54. *obs.* 2.  
 πρότατος, § 34. *b. obs.*  
 πρωιαίτερος, § 32. 1. *b. obs.* 2.  
 πταίω, (σμαι), § 67. *obs.* 5. *a.*  
 πτίσσω, -σω, § 45. 5. *obs.* 1.  
 πτωχίστερος, § 32. 2. *b. obs.* 2.  
 πυρέσσω, -εσα, -εξα, § 45. 5. *obs.* 1.  
 πῶς, § 39. 2. *obs.* 3. *b.*  
 ραίνω, (σμαι), § 67. *obs.* 4. *a.*  
 ρέζω, § 45. 5. *obs.* 2.  
 ρεράπισμαι, § 63. *b. obs.* 1.  
 ρερίφθαι, § 63. *b. obs.* 1.  
 ρερυπωμένος, § 63. *b. obs.* 1.  
 ρεύσομαι, § 55. 3. *obs.* 2. *c.*  
 ρήτων, ρήσιςτος, § 33. 3.  
 ρήτορες, § 17. 3.  
 ρήτωρ, -ορ, § 17. 2. *b.*  
 ριγίων, § 33. 3.  
 ριγών, § 54. *obs.* 6.  
 ρυστάζω, -ξω, § 45. 5. *obs.* 2.  
 σαλπίζω, -γξω, § 45. 5. *obs.* 2. *b.*  
 σάω, (μαι, σμαι), § 67. *obs.* 5. *b.*  
 σβέσω, -ήσομαι, § 55. 3. *obs.* 2. *b.*  
 σε, § 11. *ii. obs.* 2.  
 σεαυτοῦ, &c., § 36. 3. *obs.* 1.  
 σέο, σεῦ, σείω, σέθεν, § 36. 1. *obs.* 5.  
 σείω, (σμαι), § 67. *obs.* 5. *a.*  
 σέλας, -αος, § 25. *obs.* 2.  
 σημαίνω, (σμαι), § 67. *obs.* 4. *a.*  
 σίζω, -ξω, § 45. 5. *obs.* 2.  
 σκεδάσω, § 55. 3. *obs.* 2. *a.*  
 σκέπας, -αος, § 25. *obs.* 2.  
 σκοταῖος, § 35. 2. *c. obs.* 1.  
 σκῶρ, σκατὸς, § 18. *obs.* 5.  
 σμάω, -ῆς, § 54. *obs.* 2.  
 σπαδίζω, -ξω, § 45. 5. *obs.* 2.  
 σπάσω, § 55. 3. 1. *b.*  
 σπείσω, § 60. 1. *obs.*  
 σπουδαιέστερος, -τερος, § 32. 2. *a. obs.* 2.  
 στα, § 74. *b. obs.*  
 στάζω, -ξω, § 45. 5. *obs.* 2.  
 σταλάζω, -ξω, § 45. 5. *obs.* 2.  
 στενάζω, -ξω, § 45. 5. *obs.* 2.

στενότερος, § 32. 1. *b. obs.* 1.  
 στηρίζω, -σω, -ξω, § 45. 5. *obs.* 2. *a.*  
 στορέννυμι, § 55. 3. *obs.* 2. *a.*  
 στορέσω, § 55. 3. *obs.* 2. *a.*  
 συκία, -ῆ, § 14. *obs.* 1.  
 συμβαίνει, § 99.  
 σύμπας, § 29. 3. *obs.*  
 συνδύω, § 35. 2. *c. obs.* 2.  
 συνείλοχα, § 62. 1. *obs.*  
 συνέτροφα, § 63. *a. obs.* 1.  
 σφέ, σφίν, σφι, § 36. 1. *obs.* 5.  
 σφέτερος, σφδς, § 40. *obs.* 2.  
 σφέων, σφέων, σφέας, § 36. 1. *obs.* 5.  
 σφύζω, -ξω, § 45. 5. *obs.* 2.  
 σφωέ, -σφώ, § 36. 1. *obs.* 5.  
 σφωῖ, σφωῖν, § 36. 1. *obs.* 5.  
 σφωίτερος, § 40. *obs.* 1.  
 σχές, § 82. *b. 1. ii.*  
 σχολαίτερος, -ότερος, § 32. 1. *b. obs.* 2.  
 Σωκράτης, -εο, -εα, -ε, § 21. *obs.* 1 : *obs.* 2.  
 σῶμα, -ασι, § 17. 3.  
 σωτήρ, -ερ, § 17. 2. *b.*  
 τάλας, τάλαινα, § 29. 3,  
 ταῦτδ, ταῦτδν, § 36. 3. *obs.* 4.  
 τέθεικα, -ειμαι, § 80. *d. obs.* 2.  
 τέθηλα, § 62. 2.  
 τέθναμεν, -αθι, § 82. *c. 1.*  
 τεῖν, τοί, τέ, § 36. 1. *obs.* 5.  
 τελέω, -έσω, § 55. 3. *obs.* 2. *a.*  
 τελῶ, -εῖς, -εῖ, § 60. 2. *obs.* 4.  
 τέμνω, τεμῶ, § 45. 2. *obs.*  
 τέο, τεῦ, τέφ, § 39. 2. *obs.* 4.  
 τεδς, § 40. *obs.* 1.  
 τεοῦς, τέοιο, τίν, § 36. 1. *obs.* 5.  
 τέρας, -ατος, -αος, § 25. *obs.* 1.  
 τέρην, -εινα, -εν, § 30. 5. *obs.*  
 τέρσω, § 60. 2. *obs.* 3.  
 τέτακα, -αμαι, § 62. 1. *obs.* 2.  
 τέταλμαι, § 62. 1. *obs.* 2.  
 τετάχεται, § 49. *a. obs.* 4.  
 τετιηώς, § 82. *c. 1.*  
 τέτλατον, αθι, § 82. *c. 1.*  
 τετράκεις, § 35. 3. *a.*  
 τέτραμμαι, § 67. *obs.* 1.  
 τετραπλόος, -οῦς, § 35. 2. *a.*  
 τετράπους, -πουν, § 30. 3. *obs.*  
 τετράχυμαι, § 67. *obs.* 4. *c.*  
 τέτροφα, § 62. 1. *obs.* 1.  
 τέτυγμαι, § 67. *obs.* 2.



τετύφαντι, § 47. *a. obs.* 4. *d.*  
 τετύφεται, § 49. *a. obs.* 4.  
 τετυφῶς, ᾧ, εἶην, § 47. *d. obs.* 2.  
 τεῦ, for τοῦ, § 42. *obs.* 1.  
 Τέως, Τέω, § 16. *obs.* 2.  
 τηλίκος, -οὔτος, -όσδε, § 37. 3. *obs.* 1.  
 τηνίκα, τῶς, § 39. 2. *obs.* 3. *b.*  
 τίγρις, -ιδος, -ιος, § 18. *obs.* 2. *α.*  
 τίθεαι, § 76. *a. obs.*  
 τίθει, § 74. *b. obs.*  
 τιθεῖς, -εῖσι, § 17. 3.  
 τίθεντι, § 74. *a. obs.* 3.  
 τίθεο, τίθου, § 76. *a. obs.*  
 τίθεσκον, § 74. *a. obs.* 3.  
 τιθέω, -ᾶ, -ω, § 72. 1. *obs.* 1.  
 τίθη, § 76. *a. obs.*  
 τίθητι, § 74. *a. obs.* 3.  
 τιθοίμην, § 76. *d. obs.*  
 τίθωμαι, § 76. *d. obs.*  
 τίκτω, τέξω, § 45. 2. *obs.*  
 τιμᾶν, § 54. *obs.* 2.  
 τιμεῦσα, § 54. *obs.* 3.  
 τιμήεις, -ῆς, § 29. 4.  
 τιμῆτε, τιμῆν, § 54. *obs.* 2.  
 τιμῶ, § 54. *obs.* 1.  
 τόθεν, τότε, § 39. 2. *obs.* 3. *b.*  
 τοί, ταί, § 42. *obs.* 1.  
 τοῖος, τοιοῦτος, § 37. 3. *obs.* 1.  
 τονδὶ, § 37. 3. *obs.* 2.  
 τόσος, τοσοῦτος, § 37. 3. *obs.* 1.  
 τοῦ, τῷ, τοῖς, § 39. 2. *obs.* 4.  
 τούτεφ, τουτέων, § 37. 3. *obs.* 2.  
 τρέω, τρέσω, § 55. 3. *obs.* 2. *a.*  
 τριάς, -άδος, § 35. 1.  
 τριέτης, έτίς, § 30. 1. *obs.* 2.  
 τρίπλαξ, § 35. 2. *a.*  
 τριπλάσιος, § 35. 2. *b.*  
 τριπλόδος, -οὖς, § 35. 2. *a.*  
 τρίς, § 35. 3. *a.*  
 τριταῖος, § 35. 2. *c.*  
 τρίτατος, § 34. *b. obs.*  
 τρίχα, § 35. 3. *b.*  
 τρόπις, -ιδος, -ιος, § 18. *obs.* 2. *a.*  
 τρόφις, -ιος, § 30. 7. *obs.* 2.  
 τὺν, τύννη, τεῦ, § 36. 1. *obs.* 5.  
 τύπτες, -η, § 47. *a. obs.* 4. *d.*  
 τύπτεσκον, § 58. *b. 4. obs.* 2.  
 τύπτην, § 47. *e. 2. obs.*  
 τύπτησι, τύπτητι, § 47. *c. obs.* *b.*  
 τύπτομες, § 47. *a. obs.* 4. *d.*  
 τυπκόμεσθα, -σθον, § 49. *a. obs.* 5.

τύπτοντι, -οῖσι, § 47. *a. obs.* 4. *d.*  
 τύρσις, -εις, -εσι, § 22. *obs.* 1.  
 τύψασκον, § 58. *b. 4. obs.* 2.  
 τυψῶ, -οῦμαι, § 60. 2. *obs.* 5. *b.*  
 ὑγίης, -έα, ᾶ, -έας, εῖς, § 30. 1. *obs.* 1.  
 ὕδωρ, ὕδατος, § 18. *obs.* 5.  
 ὑμείων, ὑμέων, ὑμμένων, § 36. 1. *obs.* 5.  
 ὑμές, ὑμέες, ὕμμες, § 36. 1. *obs.* 5.  
 ὕμμε, ὕμμι, ὑμέας, § 36. 1. *obs.* 5.  
 ὕμος, § 40. *obs.* 1.  
 ὕσπερος, ὕστατος, § 33. 4.  
 ὑφαίνω, (σμαι), § 67. *obs.* 4. *a.*  
 ὕω, (σμαι), § 67. *obs.* 5. *a.*  
 φάγομαι, § 60. 2. *obs.* 2.  
 φαίνω, -ανα, § 61. *obs.* 1.  
 φανέω, -έομαι, § 60. 2. *obs.* 1.  
 φανολην, § 47. *d. obs.* 3.  
 φάσκειν, § 81. 4.  
 φέρτερος, -τιστος, -ιστος, -τατος,  
 § 33. 3 : *obs.* 3.  
 φεύζω, -ξω, § 45. 5. *obs.* 2.  
 φεύξομαι, -οῦμαι, § 60. 2. *obs.* 5. *c.*  
 φημί, § 81. 4.  
 φθάσω, § 55. 3. *obs.* 1. *b.*  
 φθίσω, § 55. 3. *obs.* 4.  
 φθίω, (μαι), § 67. *obs.* 5. *c.*  
 φθοῖς, -οῖδος, -οῖος, § 18. *obs.* 2. *a.*  
 φι, φιν, § 11. *ii. obs.* 2 : § 36. 1.  
*obs.* 4.  
 φιλέαι, -εο, § 54. *obs.* 3.  
 φιλεῦμαι, § 54. *obs.* 3.  
 φιλόγελως, -ων, § 30. 4. *obs.* 2.  
 φίλτερος, -αίτερος, § 32. 1. *b. obs.* 2.  
 φλάω, (σμαι), § 67. *obs.* 5. *a.*  
 φλεεύω, (σμαι), § 67. *obs.* 5. *a.*  
 φλδξ ᾧ, § 17. 2. *a.*  
 φοιτάσι, § 31. *obs.* 2.  
 φράζω for φραδέω, § 56. *obs.* 1. *a.*  
 φρίσσω for φρικέω, § 56. *obs.* 1. *a.*  
 φύγας ᾧ, § 17. 2. *a.*  
 χαλᾶσω, § 55. 3. *obs.* 1. *b.*  
 χαλκόφιν, § 11. *ii. obs.* 3.  
 χάρις, -ιτα, ιν, § 18. *obs.* 2. *b.*  
 χείρων, -ιστος, § 33. 3. *obs.* 4.  
 χείσομαι, § 60. 1. *obs.*  
 χερείων, § 33. 3.  
 χεύσω, § 55. 3. *obs.* 2. *c.* : § 60. 2.  
*obs.* 2.  
 χέω, (υμαι), § 67. *obs.* 5. *c.*  
 χοεὺς, -έως, ᾧς, § 23. *ii. obs.* 1.  
 χοῦς, χοδς, § 23. *ii. obs.* 2.



χόω, (σμαι), § 67. obs. 5. a.  
 χράομαι, -ῆ, § 54. obs. 2.  
 χρέωνται, § 54. obs. 2.  
 χρῆ, § 99.  
 χρῆν, § 58. b. 4. obs. 2.  
 χρήσω, -σομαι, § 55. 3. obs. 1. a.  
 χρίω, (μαι, σμαι), § 67. obs. 5. c.  
 χροός, -οί, -όα, § 24. obs. 1.  
 χρύσεος, -οῦς, § 29. 1. obs. 2.  
 χρώς, χρωτὶ, χρῶ, § 18. obs. 2. d :  
 § 24. obs. 1.

ψάω, ψῆς, § 54. obs. 2.  
 ψάλλω for ψαλέω, § 56. obs. 1. a.  
 ψαύω, (σμαι), § 67. obs. 5. a.  
 ὠμοβρώς, -ῶτος, § 30. 4. obs. 1.  
 ὠρεγμαι, § 63. c. obs. 1.  
 ὠρορον, § 65. 1. obs. 1.  
 ὠρύγην, § 65. 3. c. obs.  
 ὠρυγμαί, § 63. c. obs. 1.  
 ὠς, § 39. 2. obs. 3. b.  
 ὤτε, § 38. 2. obs. 3.  
 ὤφλον, § 65. 3. d. obs. 1.

## CLASSES OF WORDS.

α, § 106. b. 2.  
 αἰδής, § 106. e. 1.  
 αἶω, § 109. a. 3: § 109. b.  
 αἰνω, § 109. a. 2.  
 ακίς, § 110. b. 3.  
 αλεός, § 107. a. 2.  
 αν, § 107. b. 2. i.  
 αριον, § 106. f. 1.  
 ας, § 106. g: § 107. b. 2. i.  
 ασιον, § 106. f. 1.  
 αω, § 109. a. 1.  
 δε, § 110. c. 1.  
 δην, § 110. b. 1.  
 δον, § 110. b. 2.  
 εια, § 106. a. 2: § 106. d. 2.  
 ειδής, § 107. b. 2. 6.  
 ειον, § 106. c. 1.  
 ειος, § 107. b. 1.  
 εος, § 107. b. 2. 4.  
 εὐς, § 106. a. 1: § 107. b. 2. i.  
 ευω, § 109. a. 1.  
 εω, § 109. a. 1.  
 η, § 106. b. 2.  
 ηεις, § 107. b. 2. 5.  
 ηλικος, § 108. a. 3.  
 ην, § 107. b. 2. i.  
 ης, § 107. a. 1: § 107. b. 2. i.  
 ησιος, § 107. b. 1: § 107. b. 2. ii.  
 ητης, § 107. b. 2. i.  
 θε, θεν, § 110. c. 1.  
 ια, § 106. d. 2.  
 ιαδής, § 106. e. 1.  
 ιας, § 106. e. 2.  
 ιαω, § 109. b. 3.  
 ιδεὺς, § 106. e. 3.  
 ιδής, § 106. e. 1.

ιδιον, § 106. f. 1.  
 ιζω, § 109. a. 3: b. 1.  
 ικος, § 107. b. 3.  
 ιμος, § 107. a. 5.  
 ινδα, § 110. b. 4.  
 ινδην, § 110. b. 1.  
 ινη, § 106. e. 2.  
 ινος, § 107. b. 1: 2. ii: 2. 4.  
 ιον, § 106. c. 1: f. 1.  
 ιος, § 106. e. 1. obs.: § 107. b. 1: 2. ii.  
 ις, § 106. a. 2. e. 2: f. 3.  
 ισκη, § 106. f. 3.  
 ισκος, § 106. f. 2.  
 ισσα, § 106. a. 2.  
 ιστι, § 110. b. 2.  
 ιτης, § 107. b. 2. ii.  
 ιχνη, § 106. f. 3.  
 ιων, § 106. e. 1. obs.  
 κος, § 107. b. 2. ii.  
 λος, § 107. a. 2.  
 μα, § 106. b. 1.  
 μη, § 106. b. 2.  
 μος, § 106. d. 1.  
 μων, § 107. a. .  
 νος, § 107. a. 3.  
 οδαπος, § 108. a. 4.  
 οεις, § 107. b. 2. 5.  
 οιος, § 108. a. 2.  
 ολής, § 107. a. 2.  
 ολις, § 107. a. 2.  
 ος, § 107. b. 2. i: § 108. b.  
 οσος, § 108. a. 1.  
 οσυνη, § 106. d. 2.  
 οω, § 109. a. 2.  
 ρα, § 106. b. 3.  
 ρον, § 106. b. 3.



ρος, § 106. b. 1.  
 σε, § 110. c. 1.  
 σειω, § 109. b. 3.  
 σι, § 110. c. 1.  
 σια, § 106. d. 1.  
 σιμος, § 107. a. 5.  
 σις, § 106. d. 1.  
 σκω, § 109. b. 2.  
 στος, § 107. b. 7.  
 τατος, § 107. b. 7.  
 τεира, § 106. a. 2.  
 τερος, § 107. b. 7: § 108. b.  
 теος, § 107. a. 4.  
 τηρ, § 106. a. 1.  
 τηριον, § 106. c. 1.  
 της, § 106. a. 1: d. 2.  
 τις, § 106. a. 2.  
 τος, § 107. a. 3.  
 τρα, § 106. b. 3.  
 τρια, § 106. a. 2.

τρις, § 106. a. 2.  
 τρον, § 106. a. 3.  
 τωρ, § 106. a. 1.  
 υδριον, § 106. f. 1.  
 υζω, § 109. b. 1.  
 υλλιον, § 106. f. 1.  
 υλος, § 106. f. 2.  
 υνω, § 109. a. 2.  
 υς, § 107. b. 2. i.  
 υφιον, § 106. f. 1.  
 ψ, § 107. b. 2. i.  
 ωδης, § 107. b. 2. 6: 2. i: a. 1:  
 § 106. 9.  
 ων, § 106. c. 2.  
 ωνη, § 106. e. 2.  
 ωνια, § 106. c. 2.  
 ως, § 107. b. 2. i: § 110. a.  
 ωτης, § 107. b. 2. ii.  
 ωσσω, § 109. a. 1.

## SYNTAX.

ἄλλος—ἄλλοις, § 129. f. 3.  
 ἄλλος—ἕτερος, § 129. f. 2. obs. 1.  
 ἀμφί, § 140. f. 1.  
 ἀν, § 139. 1.  
 ἀνά, § 140. e.  
 ἀνὴρ ὅδε for ἐγὼ, § 129. c. obs. 2.  
 ἀνθ' ὧν, § 117. e. obs. 4. a.  
 ἀντί, § 140. a. 1.  
 ἄξιος with Dative, § 125. a. 5. obs. 1.  
 ἀπὸ, § 140. a. 2.  
 ἄρα, § 139. 2. a.  
 ἄρα, § 139. 2. b.  
 ἄτε, § 129. d. obs. 3. a.  
 αὐτὸς for μόνος, § 129. a. 2. a. obs. 3.  
 αὐτοῦ τῇδε, § 129. c. obs. 3.  
 ἐφθονος ὅσος, § 117. e. obs. 4. b.  
 γάρ, § 139. 3.  
 δέ, § 139. 4.  
 δεῖ with Dat., § 125. c. 4. obs. 4.  
 δεῖνα, § 129. e. 3. obs. 5.  
 διὰ, § 140. d. 1.  
 ἐαυτοῦ, § 129. a. 3.  
 εἰς, § 140. c.  
 ἐκ, § 140. a. 3.  
 ἐκείνος there, § 129. e. obs. 1.  
 ἐμαυτοῦ, § 129. a. 3.  
 ἐμὲ αὐτὸν, § 129. a. 3. obs. 7.

ἐν, § 140. b. 1.  
 ἐν τοῖς with superlative, § 128. b. 1.  
 obs. 3.  
 ἐπὶ, § 140. f. 2.  
 ἔστι μοι for ἔχω, § 125. a. 1. obs. 5. f.  
 ἔστιν οἱ, § 117. e. obs. c.  
 ἐφ' ᾧ, § 117. e. obs. 4. a.  
 ἢ τις ἢ οὐδεὶς, § 129. e. 3. obs. 4.  
 ἴσος καὶ for Dat., § 125. c. 4. obs. 2.  
 καί, § 139. 5.  
 καὶ ταῦτα, § 129. c. obs. 7. d.  
 κατὰ, § 140. d. 2.  
 κατ' ἐμαυτὸν, § 129. a. 3. obs. 6.  
 μᾶλλον with οὐ, § 128. a. 1. obs. 2.  
 μετὰ, § 140. f. 3.  
 μὴ, § 138. a. obs. 2.  
 μὴ οὐ, § 138. b. obs. 3. b.  
 οἱ, αἱ, for δι' οἱ, § 129. d. obs. 2. a.  
 οἱ for Conj., § 129. d. obs. 2. b. c.  
 οἱ αὐτὸς, § 129. a. 2. c.  
 οἱ μὲν—οἱ δέ, § 130. c. obs. 4.  
 οἱ σοι, § 117. e. obs. 4. b.  
 ὄνομα ἔχειν, § 121. 2. obs. 1.  
 οἱ βούλει, § 117. e. obs. 4. c.  
 οἱ καὶ οἱ, § 130. c.  
 οἱ οἱτος, § 129. c. obs. 4.  
 ὅστις use of, § 129. d. obs. 1.



οὐ, § 129. *a.* 3. *obs.* 2. 5.  
 οὐ, § 138. *a.* *obs.* 1.  
 οὐδεὶς ὅστις οὐ, § 117. *e.* *obs.* 5. *b.*  
 οὐδὲν ἄλλο ἢ, § 118. 7. *obs.* 2. *d.*  
 οὐ μᾶλλον, § 128. *a.* 3. *obs.* 1.  
 οὐ πλεον, § 128. *a.* 3. *obs.* 1.  
 οὗτος, here, § 129. *c.* *obs.* 1.  
 οὗτος—ἐκεῖνος, § 129. *c.* *obs.* 4.  
 οὗτος—ᾧδε, § 129. *c.* *obs.* 6.  
 παρὰ, § 140. *f.* 4.  
 περὶ, § 140. *f.* 5.  
 πρὸ, § 140. *a.* 4.  
 πρὸς, § 140. *f.* 6.  
 σεαυτοῦ, § 129. *a.* 3.  
 σὺν, § 140. *b.* 2.

τάδε for ᾧδε, § 129. *c.* *obs.* 7. *e.*  
 ταῦτα yes, § 129. *c.* *obs.* 7. *c.*  
 τὴν ἐπὶ θανάτῳ, § 126. *a.* 1. *obs.* 2. *d.*  
 τί ἄλλο ἢ, § 118. 7. *obs.* 2. *d.*  
 τὸν καὶ τὸν, § 130. *c.* *obs.* 4.  
 τοῦ μηνὸς per month, § 127. *c.* 2.  
*obs.* 5.  
 τοῦτο for διὰ τοῦτο, § 129. *c.* *obs.*  
 7. *b.*  
 τοῦτο μὲν, τοῦτο δέ, § 129. *c.* *obs.*  
 7. *a.*  
 ὑπέρ, § 140. *d.* 3.  
 ὑπερφυῶς ὥς, § 117. *e.* *obs.* 4. *b.*  
 ὑπὸ, § 140. *f.* 7.  
 χρή with Dat.



# INDEX III.

## INDEX OF REFERENCES.

### 1. *Æsch.* *Æschylus.*

#### *Ag.* *Agamemnon.*

48. § 126. *a.* 1. *obs.* 2. *f.*  
 158. § 125. *c.* 1. *obs.* 3.  
 190. § 126. *a.* 1. *obs.* 2. *e.*  
 264. § 138. *a.* *obs.* 3. *f.*  
 288. § 127. *c.* 2. *obs.* 2. *a.*  
 490. § 124. *d.* 5. *obs.* 1.  
 509. § 130. *c.* *obs.* 4.  
 540. § 124. *a.* 3. *obs.* 1. *b.*  
 588. § 119. 1. *obs.* 3. *a.*  
 1058. § 124. *e.* 1. *obs.* 1. *b.*  
 1075. § 129. *c.* *obs.* 4.  
 1090. § 126. *a.* 1. *obs.* 1.  
 1431. § 128. *b.* 1. *obs.* 2.

#### *Ch.* *Choephoræ.*

396. § 119. 4. *obs.* 2.  
 538. § 125. *d.* 1. *obs.* 2. *a.*  
 609. § 30. 2. *obs.* 1.

#### *Eum.* *Eumenides.*

631. § 125. *a.* 1. *obs.* 4.  
 835. § 135. *a.* 3. *obs.* 2.

#### *Per.* *Persæ.*

1. § 129. *c.* *obs.* 2.  
 217. § 124. *e.* 2. *obs.* 3.  
 453. § 134. *ii.* 4. *b.* *obs.* 3.

675. § 140. *d.* 2. *i.*  
 693. § 125. *d.* 1. *obs.* 2. *a.*  
 839. § 125. *a.* 1. *obs.* 1.  
 898. § 40. *obs.* 2.

#### *Pr.* *Prometheus.*

21. § 117. *e.* *obs.* 2.  
 62. § 135. *obs.* 2.  
 — § 135. *c.* 1. *obs.* 3. *a.*  
 86. § 125. *c.* 4. *obs.* 4.  
 106. § 138. *b.* *obs.* 3. *a.*  
 251. § 117. *e.* *obs.* 5. *d.*  
 332. § 133. 2. *obs.* 1.  
 644. § 124. *a.* 3. *obs.* 1. *g.*  
 773. § 134. *ii.* 4. *a.* *obs.* 5. *a.*  
 908. § 124. *a.* 1. *obs.* 2.

#### *Sept.* *Septem c. Thebas.*

147. § 124. *d.* 5. *obs.* 3. *a.*  
 252. § 133. 2. *obs.* 2.  
 394. § 138. *a.* *obs.* 3. *f.*  
 482. § 111. *c.* 1. *obs.*  
 678. § 127. *d.* *obs.* 6. *a.*  
 714. § 135. *e.* 2. *c.* *obs.*

#### *Sup.* *Supplices.*

447. § 124. *e.* 1. *obs.* 1. *b.*  
 653. § 124. *f.* 1. *obs.* 1. *a.*

### 2. *Anac.* *Anacreon.*

- Od.* 42. § 140. *f.* 7. *ii.*

### 3. *Arist.* *Aristophanes.*

#### *Ach.* *Acharnenses.*

93. § 117. *c.* *obs.* 1. *ii.*  
 733. § 47. 2. *obs.* 4. *b.*

#### *Eq.* *Equites.*

647. § 126. *b.* 3. *obs.* 3. *a.*  
 1130. § 139. 1. *a.* *i.*



*Nub. Nubes.*

61. § 136. b. 1. obs. 1. a.  
 225. § 136. b. 1. obs. 2.  
 393. § 136. b. 1. obs. 1. b.  
 505. § 138. b. obs. 3. a.  
 509. § 135. c. 2. b. obs. 2.  
 698. § 140. f. 4. ii.  
 776. § 129. e. 1. obs. 1.  
 1149. § 117. d. obs. 5.  
 1384. § 135. c. 1. obs. 1. f.

*Pax. Pax.*

57. § 125. b. 2. obs. c.

*Plut. Plutus.*

490. § 119. 1. obs. 6.

1027. § 136. b. 2. obs. 2.  
 1144. § 124. d. 5. obs. 1.

*Ran. Ranæ.*

512. § 135. c. 2. b. obs. 2.  
 1132. § 134. i. a. obs. 1.

*Vesp. Vespæ.*

334. § 126. b. 1. obs. 3. b.  
 429. § 124. a. 3. obs. 1. f.  
 715. § 136. b. 1. obs. 1. a.  
 1008. § 129. c. obs. 7. c.  
 1061. § 124. a. 5. obs. 1.  
 1168. § 129. d. obs. 1. b.

4. *Aristot. Aristoteles.*

- Eth. x. 3. § 137. 4. obs. 1. | Eth. i. 10. § 125. a. 1. obs. 1.

5. *Dem. Demosthenes.**Ant. de Antidosi.*

16. § 140. f. 2. iii. obs.

*Aph. adv. Aphobum.*

63. § 137. 4. obs. 3.

*Arist. adv. Aristocratem.*

4. § 125. a. 1. obs. 1.  
 43. § 124. e. 4. obs. 1.  
 253. § 124. d. 5. obs. 3. f.

*Cor. de Corona.*

112. § 125. b. 3. obs. 3.  
 320. § 125. c. 3. obs. 1.

*Ep. Ph. Epistola Philippi.*

7. § 125. b. 2. obs. 2.

*Eub. in Eubulidem.*

68. § 124. d. 5. obs. 3. f.

*fals. leg. de falsa legatione.*

95. § 140. d. 2. i.  
 141. § 124. a. 3. obs. 3.  
 384. § 124. d. 5. obs. 2. a.

*Macar. ad Macartatum.*

77. § 125. a. 4. obs. 1. a.

*Ol. Olynthiaca.*

- i. 2. § 140. d. 3. i.  
 i. 9. § 124. f. 6. obs. 2.  
 i. 14. § 139. 1. a. iii.  
 ii. 13. § 135. d. 2. obs.  
 ii. 28. § 124. b. obs. 1. d.  
 iii. 6. § 125. a. 1. obs. 1.  
 iii. 8. § 126. a. 1. obs. 3. b.  
 iii. 15. § 124. f. 4. obs. 1. d.  
 iii. 26. § 124. a. 3. obs. 3.

*Ph. Philippica.*

- i. 14. § 140. f. 4. ii.  
 i. 24. § 125. c. 3. obs. 1.  
 i. 43. § 126. a. 1. obs. 3. c.  
 i. 45. § 125. c. 3. obs. 1.  
 i. 55. § 140. c.  
 ii. 68. § 135. a. 2. obs. 4. b.  
 iii. 20. § 125. c. 1. obs. 1. f.  
 iii. 84. § 118. 7. obs. 2. b.

*Rhod. de Rhodiorum libert.*

7. § 124. d. 5. obs. 2. a.

6. *Eur. Euripides.**Alc. Alcestis.*

497. § 124. f. 4. obs. 1. c.

501. § 120. 3. obs. 1. c.  
 701. § 140. d. 3. i.  
 753. § 124. a. 3. obs. 2. c.



*And. Andromache.*

95. § 140. *e. ii.*  
 361. § 124. *f. obs.*  
 361. § 127. *d. obs. 6. b.*  
 707. § 135. *obs. d.*  
 713. § 138. *a. obs. 3. f.*

*Bac. Bacchæ.*

19. § 124. *f. 1. obs. 2. a.*  
 107. § 124. *f. 1. obs. 1. c.*  
 388. § 124. *c. obs.*  
 686. § 58. *d. obs. 3.*

*Cyc. Cyclops.*

149. § 126. *b. 3. obs. b.*

*El. Electra.*

37. § 124. *f. 1. obs. 2. e.*  
 132. § 125. *a. 4. obs. 2. b.*  
 379. § 126. *b. 3. obs. 2. a.*  
 649. § 129. *c. obs. 7. c.*  
 1124. § 139. *4. b. iii.*

*Hec. Hecuba.*

10. § 134. *ii. 2. obs. 1. c.*  
 13. § 129. *d. obs. 2. a.*  
 44. § 127. *c. 1. obs. 2.*  
 53. § 140. *f. 7. i.*  
 72. § 140. *f. i.*  
 163. § 118. *7. obs. 2. c.*  
 209. § 140. *f. 3. i.*  
 225. § 140. *f. 6. iii.*  
 230. § 124. *f. 1. obs. 2. d.*  
 277. § 129. *b. 1. obs. 2.*  
 289. § 138. *a. obs. 3. c.*  
 313. § 125. *a. 5. obs. 1.*  
 531. § 126. *a. 1. obs. 3. a.*  
 535. § 125. *a. 2. obs. 1.*  
 603. § 124. *d. 5. obs. 3. e.*  
 679. § 124. *d. 5. obs. 3. g.*  
 681. § 124. *e. 1. obs. 1. c.*  
 691. § 124. *d. 5. obs. 3. c.*  
 737. § 125. *a. 1. obs. 3.*  
 823. § 124. *f. 1. obs. 2. e.*  
 830. § 134. *i. b. 1. obs. 2.*  
 963. § 136. *a. 2. obs.*  
 970. § 119. *4. obs. 2.*  
 1050. § 134. *i. b. 1. obs. 2.*  
 1120. § 134. *ii. 3. obs. 2. b.*  
 1289. § 125. *c. 2. obs. 3. b.*

*Her. Heraclidæ.*

37. § 125. *c. 2. obs. 3. a.*  
 72. § 117. *c. obs. 2.*  
 233. § 128. *a. 2. obs. 3.*  
 298. § 128. *a. 2. obs. 2.*  
 855. § 126. *b. 1. obs. 1. d.*  
 975. § 134. *ii. 4. d. obs. 2.*

*H. F. Hercules Furens.*

28. § 124. *f. 4. obs. 1. c.*  
 115. § 31. *obs. 2.*  
 372. § 124. *f. 1. obs. 1. a.*  
 1175. § 124. *f. 1. obs. 1. b.*

*Hip. Hippolytus.*

405. § 134. *i. b. 1. obs. 2.*  
 471. § 134. *ii. 4. c. obs. 2. a.*  
 701. § 135. *obs. 3.*  
 912. § 126. *b. 1. obs. 3. b.*  
 1304. § 134. *ii. 4. a. obs. 1.*  
 1342. § 135. *a. 2. obs. 4. a.*  
 1468. § 124. *f. 2. obs. 1. c.*

*Ion. Ion.*

83. § 126. *a. 1. obs. 3. a.*  
 371. § 125. *c. 4. obs. 1. d.*  
 1183. § 124. *f. 1. obs. 1. a.*

*Iph. A. Iphigenia Aulid.*

1551. § 125. *c. 2. obs. 3. a.*

*Iph. T. Iphigenia Taurica.*

410. § 126. *a. 1. obs. 3. a.*

*Med. Medea.*

19. § 124. *e. 2. obs. 3.*  
 84. § 135. *c. 1. obs. 1. d.*  
 130. § 136. *b. 3. obs. b.*  
 187. § 134. *ii. 4. a. obs. 4.*  
 211. § 140. *d. 1. ii.*  
 286. § 124. *d. 5. obs. 2. d.*  
 548. § 135. *obs. 2.*  
 565. § 125. *c. 4. obs. 4.*  
 567. § 125. *a. 1. obs. 2.*  
 673. § 128. *a. 1. obs. 5. b.*  
 705. § 136. *b. 3. obs. a.*  
 798. § 129. *d. obs. 1. a.*  
 800. § 124. *a. 1. obs. 1. a.*  
 938. § 126. *b. 1. obs. 1. a.*  
 1109. § 134. *ii. 4. a. obs. 5. a.*  
 1160. § 133. *2. obs. 2.*  
 1275. § 134. *i. a. obs. 2. b.*



*Or. Orestes.*

117. § 125. *a.* 2. *obs.* 1.  
 388. § 124. *f.* 1. *obs.* 2. *b.*  
 427. § 125. *a.* 1. *obs.* 3.  
 491. § 124. *a.* 2. *obs.* 1. *b.*  
 516. § 124. *f.* 2. *obs.* 1. *b.*  
 533. § 140. *c.*  
 622. § 140. *obs.* 1.  
 727. § 124. *a.* 1. *obs.* 1. *a.*  
 769. § 124. *f.* 2. *obs.* 1. *c.*  
 782. § 124. *d.* 5. *obs.* 3. *e.*  
 825. § 140. *f.* *ii.* *obs.*  
 1111. § 117. *c.* *obs.* 2.  
 — § 117. *c.* *obs.* 2.  
 1461. § 125. *c.* 2. *obs.* 2.

*Ph. Phoenixisæ.*

270. § 130. *a.* 3. *obs.*  
 534. § 140. *f.* 5. *i.*  
 906. § 129. *e.* 1. *obs.* 2.  
 949. § 125. *a.* 1. *obs.* 3.  
 1038. § 31. *obs.* 2.

1345. § 140. *d.* 3. *i.*  
 1427. § 126. *a.* 1. *obs.* 3. *α.*  
 1532. § 140. *f.* *iii.* *obs.* 2.  
 1606. § 133. 2. *obs.* 2.  
 1606. § 138. *b.* *obs.* 3. *α.*

*Rhes. Rhesus.*

874. § 124. *f.* 1. *obs.* 1. *α.*  
 959. § 125. *a.* 1. *obs.* 2.

*Sup. Supplices.*

212. § 124. *f.* 1. *obs.* 1. *c.*  
 323. § 125. *b.* 1. *obs.* *d.*  
 716. § 124. *b.* *obs.* 4.  
 1024. § 125. *c.* 2. *obs.* 3. *α.*

*Tro. Troades.*

138. § 141. *obs.*  
 376. § 124. *a.* 3. *obs.* 2. *b.*  
 774. § 140. *a.* 2.  
 977. § 135. *c.* 1. *obs.* 3. *b.*

7. *Her. Herodotus.*I. *Clio.*

2. § 140. *f.* 3. *iii.*  
 4. § 130. *b.* 2. *obs.* 1.  
 15. § 124. *e.* 2. *obs.* 3.  
 — § 128. *c.* *obs.* 3.  
 17. § 140. *f.* 7. *i.*  
 25. § 130. *a.* 4. *obs.* 3.  
 — § 130. *b.* 2. *obs.* 2.  
 26. § 124. *f.* 4. *obs.* 1. *c.*  
 27. § 135. *c.* 2. *a.* *obs.* 2.  
 29. § 138. *a.* *obs.* 1. *c.*  
 30. § 129. *c.* *obs.* 7. *a.*  
 31. § 120. 3. *obs.* 2. *c.*  
 — § 124. *d.* 5. *obs.* 3. *c.*  
 — § 128. *a.* 1. *obs.* 1.  
 — § 140. *f.* 7. *iii.*  
 32. § 126. *b.* 1. *obs.* 1. *a.*  
 — § 129. *f.* 2. *obs.* 1.  
 — § 134. *ii.* 4. *c.* *obs.* 2. *a.*  
 — § 134. *ii.* 4. *c.* *obs.* 2. *d.*  
 — § 140. *f.* 6. *ii.*  
 33. § 120. 3. *obs.* 2. *a.*  
 34. § 135. *a.* 4. *obs.* 1.  
 36. § 124. *b.* *obs.* 4.  
 — § 124. *e.* 1. *obs.* 2.  
 41. § 126. *b.* 1. *obs.* 2. *a.*  
 — § 140. *f.* 2. *ii.*  
 43. § 124. *d.* 5. *obs.* 3. *b.*  
 — § 124. *d.* 5. *obs.* 3. *b.*  
 — § 126. *a.* 1. *obs.* 4. *c.*  
 44. § 135. *c.* 1. *obs.* 1. *f.*  
 46. § 140. *f.* 4. *ii.*  
 47. § 124. *e.* 1. *obs.* 1. *b.*  
 50. § 128. *c.* *obs.* 3.  
 53. § 134. *ii.* 3. *obs.* 2. *b.*  
 61. § 140. *f.* 2. *ii.*  
 — § 140. *f.* 6. *i.*  
 62. § 128. *a.* 2. *obs.* 3.  
 — § 149. *d.* 1. *i.*  
 — § 140. *f.* 1. *iii.* *obs.* 1.  
 66. § 140. *f.* 2. *ii.*  
 67. § 140. *d.* 2. *ii.*  
 70. § 134. *i.* *b.* 2. *obs.* 1. *a.*  
 72. § 130. *a.* 1. *obs.* 5. *b.*  
 84. § 136. *b.* 2. *obs.*  
 86. § 140. *f.* 4. *i.*  
 88. § 135. *a.* 3. *obs.* 1.  
 91. § 119. 3. *obs.* 1.  
 94. § 140. *f.* 2. *i.* *obs.*  
 96. § 124. *e.* 1. *obs.* 1. *a.*  
 97. § 127. *c.* 2. *obs.* 1.  
 109. § 118. 7. *obs.* 2. *d.*  
 136. § 126. *b.* 1. *obs.* 1. *d.*  
 155. § 129. *c.* *obs.* 6.



163. § 126. *b.* 1. *obs.* 1. *c.*  
 — § 126. *b.* 3. *obs.* 3. *b.*  
 164. § 134. *iii.* 1. *obs.* 2.  
 169. § 140. *f.* 5. *i.*  
 172. § 124. *f.* 2. *obs.* 1. *a.*  
 187. § 130. *a.* 1. *obs.* 6. *a.*  
 194. § 124. *f.* 1. *obs.* 1. *a.*  
 — § 140. *e.* *ii.*  
 203. § 124. *d.* 2. *obs.* 2. *a.*  
 207. § 124. *a.* 3. *obs.* 1. *e.*

## II. Euterpe.

15. § 117. *e.* *obs.* 3. *a.*  
 18. § 117. *d.* *obs.* 3.  
 20. § 135. *b.* *obs.* 3.  
 25. § 126. *a.* 1. *obs.* 4. *a.*  
 — § 140. *f.* 2. *i.*  
 27. § 140. *f.* 7. *iii.*  
 30. § 121. 2. *obs.* 1.  
 35. § 128. *a.* 2. *obs.* 3.  
 36. § 124. *a.* 4. *obs.* 1.  
 43. § 135. *a.* 2. *obs.* 1. *b.*  
 47. § 134. *i.* *b.* 2. *obs.* 1. *a.*  
 106. § 130. *a.* 1. *obs.* 5. *b.*  
 115. § 127. *c.* 2. *obs.* 4.  
 119. § 124. *d.* 5. *obs.* 3. *c.*  
 125. § 140. *a.* 3.  
 132. § 126. *a.* 1. *obs.* 3. *b.*  
 136. § 124. *f.* 4. *obs.* 1. *a.*  
 141. § 124. *f.* 1. *obs.* 2. *f.*  
 — § 125. *c.* 2. *obs.* 1. *a.*  
 143. § 134. *ii.* 4. *b.* *obs.* 4. *a.*  
 152. § 140. *d.* 2. *ii.*  
 158. § 135. *c.* 2. *a.* *obs.* 1.  
 173. § 126. *a.* 1. *obs.* 4. *c.*

## III. Thalia.

1. § 124. *a.* 3. *obs.* 1. *e.*  
 — § 126. *b.* 1. *obs.* 1. *a.*  
 6. § 135. *a.* 2. *obs.* 5. *a.*  
 14. § 125. *b.* 3. *obs.* 4.  
 — § 128. *a.* 1. *obs.* 4.  
 — § 140. *f.* 2. *iii.*  
 16. § 125. *a.* 1. *obs.* 1.  
 23. § 124. *a.* 5. *obs.* 1.  
 25. § 140. *f.* 5. *ii.*  
 36. § 134. *ii.* 4. *c.* *obs.* 1.  
 — § 135. *c.* 2. *b.* *obs.* 3.  
 — § 140. *obs.* 3.  
 38. § 126. *b.* 3. *obs.* 1. *a.*  
 40. § 135. *c.* 1. *obs.* 2. *a.*

52. § 125. *b.* 2. *obs.* *a.*  
 53. § 135. *obs.* 2.  
 65. § 128. *a.* 1. *obs.* 6.  
 71. § 135. *c.* 1. *obs.* 1. *f.*  
 72. § 124. *e.* 1. *obs.* 1. *a.*  
 78. § 134. *iii.* 2. *obs.* 1.  
 86. § 126. *a.* 1. *obs.* 4. *a.*  
 88. § 124. *f.* 4. *obs.* 1. *d.*  
 89. § 127. *c.* 1. *obs.* 2.  
 98. § 124. *d.* 5. *obs.* 2. *c.*  
 101. § 124. *f.* 4. *obs.* 1. *d.*  
 109. § 140. *d.* 2. *ii.*  
 117. § 125. *d.* 1. *obs.* 1. *a.*  
 119. § 125. *c.* 1. *obs.* 2. *a.*  
 — § 126. *a.* 1. *obs.* 2. *d.*  
 — § 130. *a.* 5. *obs.*  
 123. § 124. *e.* 1. *obs.* 1. *a.*  
 131. § 125. *c.* 1. *obs.* 1. *b.*  
 140. § 129. *e.* 3. *obs.* 4.  
 142. § 125. *b.* 2. *obs.* *c.*  
 145. § 128. *a.* 3. *obs.* 2.  
 151. § 124. *e.* 1. *obs.* 1. *b.*  
 158. § 117. *d.* *obs.* 2.  
 159. § 124. *a.* 1. *obs.* 3.

## IV. Melpomene.

14. § 125. *c.* 2. *obs.* 1. *b.*  
 44. § 129. *c.* *obs.* 3.  
 53. § 135. *a.* 2. *obs.* 5. *e.*  
 — § 140. *f.* 3. *iii.*  
 59. § 126. *b.* 3. *obs.* 1. *b.*  
 68. § 130. *c.* *obs.* 4.  
 110. § 119. 4. *obs.* 1.  
 113. § 130. *a.* 5. *obs.*  
 125. § 125. *b.* 3. *obs.* 2.  
 132. § 125. *c.* 4. *obs.* 1. *a.*  
 138. § 140. *d.* 3. *ii.*  
 146. § 124. *d.* 5. *obs.* 2. *a.*  
 172. § 126. *a.* 1. *obs.* 3. *c.*  
 180. § 124. *a.* 3. *obs.* 1. *e.*  
 194. § 117. *e.* *obs.* 4. *b.*

## V. Terpsichore.

7. § 134. *i.* *b.* 2. *obs.* 1. *b.*  
 12. § 140. *f.* 2. *ii.*  
 18. § 125. *c.* 2. *obs.* 2.  
 24. § 135. *c.* 1. *obs.* 1. *c.*  
 33. § 125. *c.* 1. *obs.* 2. *a.*  
 44. § 131. *c.* 3. *obs.*  
 49. § 127. *d.* *obs.* 4. *a.*  
 62. § 124. *f.* 2. *obs.* 1. *c.*  
 64. § 140. *d.* 3. *ii.*



72. § 140. *c.*  
 73. § 140. *c.*  
 77. § 130. *b.* 1. *obs.* 2.  
 103. § 127. *d.* *obs.* 4. *c.*  
 105. § 135. *a.* 3. *obs.* 1.  
 108. § 117. *e.* *obs.* 3. *b.*  
 109. § 140. *f.* 2. *i.*  
 115. § 119. 1. *obs.* 3.

## VI. Erato.

1. § 59. 2. *obs.* 3.  
 11. § 129. *c.* *obs.* 7. *d.*  
 14. § 124. *f.* 4. *obs.* 1. *d.*  
 21. § 127. *d.* *obs.* 4. *b.*  
 23. § 124. *f.* 1. *obs.* 2. *f.*  
 — § 135. *a.* 2. *obs.* 5. *c.*  
 67. § 124. *a.* 3. *obs.* *b.*  
 72. § 124. *f.* 4. *obs.* 1. *c.*  
 75. § 135. *obs.* 3.  
 — § 135. *c.* 1. *obs.* 1. *e.*  
 81. § 130. *a.* 1. *obs.* 6. *d.*  
 97. § 129. *b.* 2. *obs.* 1.  
 100. § 135. *obs.* 3.  
 104. § 126. *a.* 1. *obs.* 4. *d.*  
 105. § 140. *f.* 5. *iii.*  
 108. § 128. *a.* 3. *obs.* 2.  
 109. § 128. *a.* 1. *obs.* 4. *a.*  
 — § 140. *b.* 1.  
 115. § 135. *c.* 1. *obs.* 1. *f.*  
 116. § 127. *c.* 2. *obs.* 3.  
 119. § 134. *ii.* 4. *b.* *obs.* 5. *b.*  
 127. § 128. *b.* 1. *obs.* 2.  
 136. § 124. *e.* 4. *obs.* 1.  
 138. § 126. *a.* 1. *obs.* 4. *c.*  
 140. § 127. *c.* 2. *obs.* 3.

## VII. Polymnia.

3. § 134. *iii.* 1. *obs.* 1.  
 6. § 124. *e.* 1. *obs.* 1. *a.*  
 7. § 124. *f.* 4. *obs.* 1. *c.*  
 8. § 124. *e.* 1. *obs.* 1. *d.*  
 10. § 140. *f.* 2. *i.*  
 16. § 135. *obs.* 2.  
 34. § 118. 2. *obs.* 2.  
 37. § 140. *a.* 1.

40. § 140. *f.* 2. *iii.*  
 69. § 140. *d.* 3. *i.*  
 82. § 139. 4. *b.* *ii.*  
 88. § 126. *b.* 1. *obs.* 5.  
 102. § 127. *d.* *obs.* 6. *b.*  
 103. § 134. *ii.* 2. *obs.* 1. *c.*  
 104. § 125. *c.* 1. *obs.* 1. *f.*  
 105. § 126. *b.* 3. *obs.* 1. *c.*  
 115. § 140. *f.* 6. 1.  
 136. § 135. *a.* 4. *obs.* *i.*  
 139. § 124. *d.* 5. *obs.* 3. *b.*  
 146. § 135. *c.* 1. *obs.* 1. *a.*  
 155. § 125. *c.* 4. *obs.* 1. *c.*  
 158. § 125. *a.* 4. *obs.* 1. *c.*  
 162. § 135. *c.* 1. *obs.* 1. *f.*  
 164. § 135. *a.* 2. *obs.* 5. *e.*  
 174. § 124. *f.* 1. *obs.* 1. *d.*  
 203. § 140. *d.* 1. *i.*  
 208. § 135. *a.* 2. *obs.* 5. *a.*  
 237. § 125. *b.* 2. *obs.* *b.*

## VIII. Urania.

5. § 124. *d.* 5. *obs.* 2. *d.*  
 29. § 140. *f.* 2. *ii.*  
 30. § 135. *a.* 2. *obs.* 5. *c.*  
 31. § 125. *b.* 2. *obs.* *a.*  
 39. § 125. *c.* 2. *obs.* 3. *a.*  
 61. § 125. *a.* 1. *obs.* 5.  
 — § 126. *b.* 1. *obs.* 2. *b.*  
 71. § 124. *f.* 1. *obs.* 2. *a.*  
 104. § 140. *f.* 1. *i.*  
 123. § 140. *e.* *ii.*  
 140. § 140. *f.* 4. *i.*

## IX. Calliope.

7. § 126. *a.* 1. *obs.* 3. *b.*  
 11. § 129. *c.* *obs.* 3.  
 26. § 128. *a.* 1. *obs.* 1.  
 47. § 140. *f.* 2. *iii.*  
 51. § 134. *ii.* 3. *obs.* 2. *a.*  
 57. § 135. *c.* 2. *a.* *obs.* 1.  
 79. § 125. *a.* 1. *obs.* 1.  
 — § 135. *b.* *obs.* 1.  
 93. § 58. *d.* *obs.* 1.  
 98. § 135. *c.* 1. *obs.* 2. *e.*

## 8. Hes. Hesiodus.

*frag. fragmenta.*

453. § 124. *f.* 1. *obs.* 2. *b.*

*Op. Opera et dies.*

136. § 40. *obs.* 2.  
 199. § 11. *ii.* *obs.* 2.

240. § 124. *d.* 5. *obs.* 2. *b.*

*Sc. Scutum Herculis.*

255. § 124. *d.* 5. *obs.* 3. *d.*

*Theog. Theogonia.*

678. § 111. *a.* 2. *obs.* 1.



9. *Il. Homeri Ilias.**α. Lib. 1.*

2. § 132. 2. *obs. 1.*  
 13. § 131. *c. 2. obs. b.*  
 15. § 140. *e. 1.*  
 24. § 125. *a. 1. obs. 2.*  
 28. § 125. *a. 1. obs. 3.*  
 — § 134. *ii. 4. a. obs. 4.*  
 — § 138. *b. obs. 3. b.*  
 29. § 134. *ii. 4. b. obs. 5. a.*  
 30. § 140. *b. 1.*  
 31. § 125. *c. 2. obs. 1. a.*  
 37. § 136. *b. 2. obs. 1.*  
 38. § 124. *f. 4. obs. 1. c.*  
 44. § 140. *d. 2. i.*  
 54. § 130. *c. obs. 1.*  
 56. § 124. *e. 1. obs. 1. d.*  
 — § 139. *2. a.*  
 60. § 139. *1. a. iii. obs. 1.*  
 63. § 140. *a. 3.*  
 65. § 124. *a. 3. obs. 1. e.*  
 66. § 125. *c. 2. obs. 1. a.*  
 72. § 129. *a. 3. obs. 5.*  
 77. § 125. *a. 1. obs. 2.*  
 • 93. § 139. *2. a.*  
 98. § 134. *ii. 4. b. obs. 5. c.*  
 133. § 129. *a. 2. a. obs. 2.*  
 137. § 134. *ii. 4. c. obs. 2. c.*  
 153. § 138. *a. obs. 1. d.*  
 165. § 130. *c. obs. 1.*  
 170. § 140. *b. 2.*  
 180. § 124. *e. 1. obs. 1. d.*  
 184. § 134. *i. a. obs. 2. d.*  
 185. § 130. *c. obs. 1.*  
 193. § 134. *ii. 4. b. obs. 4. b.*  
 210. § 124. *f. 2. obs. 2.*  
 252. § 140. *f. 3. ii.*  
 255. § 134. *ii. 4. c. obs. 2. d.*  
 271. § 129. *a. 3. obs. 6.*  
 275. § 126. *b. 1. obs. 3. a.*  
 277. § 135. *a. 3. obs. 1.*  
 281. § 33. *3. obs. 3.*  
 287. § 140. *f. 5. i.*  
 288. § 124. *f. 4. obs. 1. c.*  
 289. § 124. *f. 4. obs. 1. c.*  
 423. § 138. *obs. 3.*  
 468. § 124. *f. 1. obs. 1. c.*  
 488. § 130. *c. obs. 2. b.*  
 533. § 140. *f. 6. iii.*  
 549. § 47. *c. obs. a.*

587. § 125. *d. 1. obs. 1. b.*  
 601. § 140. *c.*

*β. Lib. 2.*

20. § 125. *c. 4. obs. 1. b.*  
 — § 140. *d. 3. i.*  
 22. § 125. *c. 4. obs. 1. b.*  
 169. § 125. *c. 4. obs. 1. c.*  
 204. § 119. *1. obs. 2.*  
 216. § 140. *f. 7. iii.*  
 292. § 140. *a. 2.*  
 302. § 130. *c. obs. 2. a.*  
 374. § 125. *d. 1. obs. 1. b.*  
 388. § 140. *e. 1. ii.*  
 415. § 125. *d. 1. obs. 1. c.*  
 447. § 30. *2. obs. 1.*  
 664. § 130. *c. obs. 2. a.*  
 718. § 124. *e. 1. obs. 1. b.*  
 866. § 140. *f. 7. ii.*

*γ. Lib. 3.*

9. § 125. *a. 1. obs. 3.*  
 29. § 140. *a. 3.*  
 31. § 140. *b. 1.*  
 232. § 134. *ii. 4. b. obs. 2.*  
 282. § 134. *ii. 4. c. obs. 2. c.*  
 296. § 125. *b. 1. obs. c.*  
 439. § 140. *b. 2.*  
 457. § 124. *b. obs. 1. b.*

*δ. Lib. 4.*

70. § 140. *f. 3. iii.*  
 94. § 125. *a. 1. obs. 5. g.*  
 160. § 136. *b. 3. obs. b.*  
 244. § 124. *d. 5. obs. 3. g.*  
 342. § 124. *d. 5. obs. 3. c.*  
 410. § 133. *2. obs. 1.*  
 463. § 124. *d. 5. obs. 3. g.*

*ε. Lib. 5.*

10. § 118. *1. obs. 2.*  
 65. § 136. *b. 2. obs. 2.*  
 93. § 140. *f. 7. ii.*  
 127. § 134. *ii. 2. obs. 1. a.*  
 185. § 129. *c. obs. 7. e.*  
 275. § 118. *1. obs. 1.*  
 303. § 134. *1. b. 2. obs. 2.*  
 320. § 130. *c. obs. 2. c.*  
 348. § 124. *f. 2. obs. 1. e.*  
 361. § 126. *a. 1. obs. 3. b.*



362. § 139. 5. c.  
 481. § 124. e. 1. obs. 1. a.  
 582. § 124. d. 5. obs. 3. b.  
 604. § 129. c. obs. 1.  
 651. § 135. c. 2. c. obs.  
 741. § 117. c. obs. 1. ii.  
 783. § 129. d. obs. 3.

## ζ. Lib. 6.

17. § 129. a. 2. a. obs. 2.  
 79. § 140. f. 2. iii.  
 281. § 134. 1. b. 1. obs. 1.  
 291. § 29. 2. obs.  
 395. § 127. d. obs. 6. a.  
 412. § 134. ii. 4. b. obs. 2.  
 422. § 34. a. obs. 1.

## η. Lib. 7.

101. § 125. b. 1. obs. b.  
 251. § 135. a. 2. obs. 5. c.  
 386. § 117. e. obs. 3. c.  
 423. § 125. c. 2. obs. 1. a.  
 472. § 124. f. 5. obs. 2.

## θ. Lib. 8.

14. § 140. f. 7. i.  
 57. § 140. a. 4.  
 111. § 134. ii. 4. a. obs. 5. b.  
 437. § 125. c. 1. obs. 2. b.  
 455. § 119. 1. obs. 4.

## ι. Lib. 9.

42. § 135. a. 2. obs. 4.  
 74. § 126. a. 1. obs. 2. a.  
 131. § 117. e. obs. 5. a.  
 251. § 125. a. 1. obs. 3.  
 387. § 134. ii. 4. b. obs. 5. b.  
 698. § 138. a. obs. 2. b.

## κ. Lib. 10.

21. § 140. f. 5. ii.  
 82. § 129. c. obs. 1.  
 354. § 124. a. 3. obs. 1. b.  
 364. § 47. a. 2. obs. 4. b.  
 401. § 124. e. 1. obs. 1. a.

## λ. Lib. 11.

120. § 125. a. 1. obs. 3.  
 149. § 139. 2. a.  
 155. § 105. obs. 4.  
 240. § 126. a. 2. obs. 3. c.  
 277. § 125. a. 1. obs. 3.

285. § 124. e. 2. obs. 3.  
 351. § 11. ii. obs. 2.  
 386. § 134. ii. 4. c. obs. 2. d.  
 404. § 141. obs.  
 442. § 135. obs. 3.  
 695. § 125. a. 1. obs. 4.  
 706. § 140. f. 1. iii.

## μ. Lib. 12.

104. § 140. d. 1. i.  
 262. § 124. f. 2. obs. 1. e.  
 400. § 125. c. 3. obs. 1.

## ν. Lib. 13.

159. § 124. d. 5. obs. 3. a.  
 211. § 130. c. obs. 2.  
 729. § 129. a. 2. a. obs. 3.

## ξ. Lib. 14.

84. § 124. f. 4. obs. 1. c.  
 108. § 125. a. 1. obs. 5. c.  
 143. § 125. b. 2. obs. a.

## ο. Lib. 15.

17. § 124. d. 5. obs. 2. b.  
 199. § 124. f. 4. obs. 1. d.  
 227. § 126. a. 1. obs. 4. d.  
 236. § 124. f. 4. obs. 1. d.  
 258. § 125. a. 4. obs. 1. c.  
 282. § 124. e. 1. obs. 1. b.  
 473. § 125. b. 2. obs. b.  
 570. § 126. a. 2. obs. 3. a.  
 580. § 11. ii. obs. 2.  
 680. § 129. d. obs. 3.  
 730. § 124. f. 2. obs. 1. b.

## π. Lib. 16.

164. § 124. f. 4. obs. 1. c.  
 320. § 124. a. 3. obs. 1. a.  
 423. § 125. c. 2. obs. 1. a.  
 486. § 124. d. 5. obs. 3. e.  
 498. § 121. 2. obs. 3.  
 515. § 124. f. 4. obs. 1. d.  
 552. § 124. f. 4. obs. 1. c.  
 629. § 124. f. 2. obs. 1. e.  
 667. § 126. b. 1. obs. 1. d.  
 733. § 140. a. 2.

## ρ. Lib. 17.

293. § 140. d. 1. i.  
 304. § 124. d. 5. obs. 3. a.  
 561. § 134. i. b. 1. obs. 2.



## σ. Lib. 18.

73. § 117. *d. obs.* 3.  
 262. § 117. *e. obs.* 5. *a.*  
 345. § 126. *b. 1. obs.* 1. *d.*  
 583. § 47. *a. 2. obs.* 4. *b.*

## τ. Lib. 19.

299. § 126. *a. 1. obs.* 2. *c.*

## υ. Lib. 20.

119. § 134. *i. a. obs.* 2. *a.*  
 355. § 140. *a. 1.*

## φ. Lib. 21.

119. § 124. *a. 1. obs.* 1. *a.*  
 225. § 125. *c. 1. obs.* 1. *f.*  
 269. § 134. *i. b. 1. obs.* 4.  
 323. § 134. *ii. 4. b. obs.* 3.  
 580. § 134. *ii. 4. b. obs.* 5. *a.*

## χ. Lib. 22.

84. § 119. 1. *obs.* 4.  
 200. § 130. *c. obs.* 2.  
 266. § 118. 2. *obs.* 3.

## ψ. Lib. 23.

100. § 140. *d. 2. i.*  
 122. § 124. *e. 1. obs.* 1. *a.*  
 580. § 125. *b. 2. obs.* *c.*  
 855. § 124. *d. 5. obs.* 3. *a.*

## ω. Lib. 24.

76. § 124. *d. 5. obs.* 2. *c.*  
 258. § 135. *obs.* 2.  
 300. § 124. *f. 4. obs.* 1. *d.*  
 466. § 140. *d. 3. i.*  
 484. § 139. 4. *b.*  
 570. § 126. *a. 1. obs.* 4. *c.*  
 665. § 72. 5. *obs.* 2.  
 742. § 136. *b. 2. obs.* 1.

10. *Isoc.* Isocrates.*Arch.* Archidamus.

138. *b.* § 124. *f. 5. obs.* 1.

*Dem.* adv. Demonium.

8. *b.* § 130. *b. 1. obs.* 1.

*Pan.* Panathenaica.

10. § 138. *a. obs.* 3. *c.*

60. *c.* § 125. *a. 1. obs.* 2.  
 79. § 125. *c. 4. obs.* 3.  
 166. § 125. *c. 1. obs.* 1. *c.*

*Paneg.* Panegyrica.

- 68.2. § 126. *a. 1. obs.* 4. *b.*

11. *Lyc.* Lycurgus.

- 167.43. § 59. 1. *obs.*

12. *Lys.* Lysias.*Arist.* de Aristoph.

65. § 130. *c. obs.* 4.

*cæd.* de cæde Eratos.

4. § 129. *a. 3. obs.* 7.

*Eratos.* in Eratosthenem.

92. § 136. *b. 1. obs.* 1. *b.*

*Mil.* pro milite.

14. § 126. *a. 1. obs.* 4. *b.*

13. *Od.* Homeri Odyssea.

## α. Lib. 1.

9. § 125. *a. 2. obs.* 2.  
 — § 126. *b. 1. obs.* 3. *a.*  
 124. § 125. *c. 4. obs.* 4.  
 165. § 124. *f. 1. obs.* 2. *b.*  
 184. § 140. *f. 3. iii.*  
 261. § 135. *a. 2. obs.* 5. *a.*  
 275. § 127. *d. obs.* 6. *d.*

301. § 15. 2. *obs.* 1.  
 302. § 126. *b. 1. obs.* 5.  
 315. § 124. *e. 1. obs.* 1. *a.*  
 332. § 127. *a. 2. obs.* 1.  
 402. § 40. *obs.* 2.

## δ. Lib. 4.

100. § 126. *a. 1. obs.* 3. *b.*



104. § 126. *a.* 1. *obs.* 3. *b.*  
442. § 29. 2. *obs.* 3.

ε. Lib. 5.

68. § 140. *f.* 5. *i.*  
397. § 124. *f.* 2. *obs.* 1. *c.*  
467. § 29. 2. *obs.*

ζ. Lib. 6.

59. § 63. *b.* 4. *obs.* 1.  
224. § 126. *b.* 1. *obs.* 1. *d.*

η. Lib. 7.

216. § 128. *a.* 2. *obs.* 3.

ι. Lib. 9.

28. § 40. *obs.* 2.  
102. § 124. *d.* 5. *obs.* 3. *d.*  
114. § 124. *e.* 2. *obs.* 3.  
196. § 124. *f.* 1. *obs.* 3.  
257. § 119. 4. *obs.* 2.

λ. Lib. 11.

67. § 124. *e.* 5. *obs.*

201. § 129. *b.* 1. *obs.* 2. *b.*  
211. § 119. 1. *obs.* 3. *b.*  
481. § 124. *d.* 2. *obs.* 2. *b.*  
485. § 124. *f.* 4. *obs.* 1. *c.*  
531. § 124. *e.* 1. *obs.* 1. *a.*

μ. Lib. 12.

40. § 134. *ii.* 4. *d.* *obs.* 1.

ξ. Lib. 14.

289. § 126. *b.* 1. *obs.* 2. *a.*

π. Lib. 16.

40. § 125. *a.* 1. *obs.* 5. *g.*  
379. § 58. *a.* *obs.* 2.  
437. § 134. *i.* *a.* *obs.* 2. *c.*

τ. Lib. 19.

563. § 124. *a.* 4. *obs.* 2.

φ. Lib. 21.

108. § 127. *a.* 1. *obs.*

#### 14. *Pind.* Pindarus.

*Isth.* Isthmica.

vi. 18. § 126. *b.* 3. *obs.* 2. *b.*  
vi. 42. § 140. *d.* 3. *ii.*

*Ol.* Olympica.

i. 80. § 140. *f.* 1. *ii.* *obs.*

xi. 5. § 118. 2. *obs.* 1.

*Pyth.* Pythica.

iii. 94. § 111. *a.* 2. *obs.* 1.  
vi. 37. § 58. *a.* *obs.* 2.

#### 15. *Plat.* Plato.

*Charm.* Charmides.

155. *d.* § 140. *f.* 2. *i.*

*Crat.* Cratylus.

320. § 128. *b.* 1. *obs.* 3. *a.*  
390. § 124. *f.* 4. *obs.* 1. *c.*  
432. § 117. *e.* *obs.* 4. *c.*

*Euth.* Euthydemus.

283. § 124. *d.* 5. *obs.* 3. *g.*

*Gorg.* Gorgias.

462. § 129. *a.* 1. *obs.*  
506. § 132. 2. *obs.* 2. *d.*  
517. § 124. *e.* 1. *obs.* 1. *b.*

*Hip.* Hipparchus.

226. § 124. *e.* 1. *obs.* 1. *a.*  
229. § 124. *g.* *obs.* 3.

*H. Maj.* Hippias Major.

295. § 140. *f.* 6. *iii.*

*Leg.* de legibus.

vii. 801. § 133. 1. *obs.* 2.  
x. 906. § 124. *d.* 5. *obs.* 2. *d.*

*Phæd.* Phædo.

66. § 117. *e.* *obs.* 4. *b.*  
78. § 36. 3. *obs.* 2.  
102. § 121. 2. *obs.* 1.  
117. § 117. *e.* *obs.* 5. *b.*

*Phædr.* Phædrus.

227. § 124. *d.* 5. *obs.* 3. *d.*  
245. § 119. 3. *obs.* 2.

*Prot.* Protagoras.

327. § 124. *e.* 2. *obs.* 3.



*Rep. de republica.*

- ii. 358. § 129. *e.* 3. *obs.* 3.  
 ii. 369. § 126. *b.* 3. *obs.* 1. *d.*  
 iv. 420. § 139. 1. *a.* *iii.* *obs.* 2.  
 v. 473. § 126. *b.* 1. *obs.* 4. *b.*

- vi. 490. § 126. *a.* 1. *obs.* 2. *a.*  
 viii. 562. § 124. *e.* 1. *obs.* 1. *a.*  
 x. 614. § 119. 1. *obs.* 3. *c.*

*Soph. Sophista.*

252. § 125. *c.* 1. *obs.* 2. *c.*

16. *Soph. Sophocles.**Aj. Ajax.*

7. § 138. *a.* *obs.* 3. *a.*  
 40. § 126. *a.* 1. *obs.* 3. *a.*  
 55. § 126. *a.* 1. *obs.* 2. *g.*  
 136. § 126. *a.* 1. *obs.* 4. *a.*  
 153. § 125. *b.* 3. *obs.* 4.  
 154. § 124. *d.* 5. *obs.* 3. *a.*  
 252. § 140. *d.* 2. *i.*  
 319. § 124. *b.* *obs.* 3.  
 — § 140. *f.* 6. *i.*  
 378. § 138. *b.* *obs.* 3. *c.*  
 388. § 134. *i.* *b.* 1. *obs.* 2.  
 — § 139. 1. *a.* *iii.*  
 534. § 125. *c.* 4. *obs.* 3.  
 539. § 124. *a.* 2. *obs.* 1. *c.*  
 550. § 138. *a.* *obs.* 1. *b.*  
 — § 139. 1. *a.*  
 575. § 138. *a.* *obs.* 2. *a.*  
 588. § 140. *f.* 6. *i.*  
 659. § 138. *a.* *obs.* 2. *c.*  
 669. § 125. *a.* 4. *obs.* 2. *b.*  
 725. § 138. *b.* *obs.* 3. *c.*  
 761. § 140. *d.* 2. *ii.*  
 790. § 124. *a.* 3. *obs.* 1. *b.*  
 — § 126. *a.* 1. *obs.* 3. *b.*  
 845. § 126. *a.* 1. *obs.* 2. *e.*  
 950. § 138. *a.* *obs.* 2. *d.*  
 961. § 126. *a.* 1. *obs.* 4. *a.*  
 1072. § 138. *b.* *obs.* 2.  
 1138. § 129. *e.* 3. *obs.* 2.  
 1154. § 126. *b.* 1. *obs.* 5.  
 1184. § 124. *e.* 1. *obs.* 1. *a.*  
 1280. § 138. *a.* *obs.* 3. *b.*  
 1300. § 129. *d.* *obs.* 1. *a.*

*Ant. Antigone.*

43. § 129. *c.* *obs.* 2.  
 51. § 140. *f.* 6. *i.*  
 182. § 128. *a.* 2. *obs.* 3.  
 187. § 125. *a.* 5. *obs.* 2.  
 228. § 117. *e.* *obs.* 4. *a.*  
 260. § 127. *d.* *obs.* 4. *a.*  
 411. § 140. *obs.* 5.

442. § 135. *a.* 2. *obs.* 5. *b.*  
 470. § 124. *e.* 4. *obs.* 3. *c.*  
 546. § 124. *d.* 5. *obs.* 3. *e.*  
 682. § 138. *a.* *obs.* 2. *b.*  
 736. § 125. *c.* 4. *obs.* 4.  
 755. § 138. *a.* *obs.* 3. *d.*  
 761. § 125. *c.* 2. *obs.* 3. *b.*  
 857. § 124. *d.* 5. *obs.* 3. *e.*  
 982. § 124. *d.* 5. *obs.* 3. *c.*  
 1089. § 135. 2. *obs.* 2.  
 1205. § 124. *g.* *obs.* 1.

*El. Electra.*

42. § 134. *ii.* 4. *a.* *obs.* 2.  
 233. § 125. *d.* 1. *obs.* 2.  
 317. § 124. *e.* 1. *obs.* 1. *f.*  
 399. § 119. 1. *obs.* 4.  
 554. § 134. *ii.* 4. *c.* *obs.* 2. *c.*  
 633. § 129. *c.* *obs.* 7. *d.*  
 664. § 135. *a.* 2. *obs.* 5. *e.*  
 751. § 124. *d.* 5. *obs.* 2. *c.*  
 778. § 124. *e.* 4. *obs.* 3. *b.*  
 920. § 141. *obs.*  
 987. § 124. *f.* 2. *obs.* 3.  
 1052. § 133. 2. *obs.* 2.  
 1141. § 121. 2. *obs.* 2.  
 1180. § 140. *f.* 1. *ii.*  
 1293. § 125. *c.* 4. *obs.* 1. *e.*  
 1491. § 139. 1. *a.* *ii.*

*Æd. C. Ædipus Coloneus.*

16. § 124. *f.* 1. *obs.* 1. *b.*  
 20. § 125. *a.* 1. *obs.* 5. *a.*  
 48. § 134. *ii.* 4. *b.* *obs.* 5. *a.*  
 82. § 125. *a.* 1. *obs.* 5. *d.*  
 97. § 138. *b.* *obs.* 3. *c.*  
 105. § 125. *a.* 4. *obs.* 2. *b.*  
 113. § 134. *ii.* 4. *b.* *obs.* 4.  
 222. § 139. 3.  
 426. § 140. *f.* 6. *iii.*  
 470. § 125. *d.* 1. *obs.* 1. *b.*  
 508. § 122. *obs.* 2.  
 567. § 124. *d.* 5. *obs.* 2. *a.*



584. § 140. *d.* 1. *i.*  
 591. § 124. *a.* 2. *obs.* 2.  
 598. § 128. *a.* 1. *obs.* 5.  
 751. § 120. 3. *obs.* 2. *a.*  
 936. § 125. *d.* 1. *obs.* 1. *b.*  
 991. § 126. *b.* 1. *obs.* 2. *b.*  
 1227. § 117. *e.* *obs.* 5.  
 1262. § 125. *c.* 4. *obs.* 1. *d.*  
 1324. § 124. *a.* 1. *obs.* 1. *a.*  
 1354. § 120. 3. *obs.* 2. *a.*  
 1441. § 129. *a.* 1. *obs.*  
 1443. § 134. *ii.* 4. *c.* *obs.* 1.  
 1493. § 140. *f.* 2. *iii.*  
 1727. § 124. *a.* 2. *obs.* 1. *b.*

*Æd. T.* *Cedipus Tyrannus.*

1. § 117. *e.* *obs.* 5. *d.*  
 — § 129. *c.* *obs.* 1.  
 6. § 138. *a.* *obs.* 3. *d.*  
 13. § 138. *b.* *obs.* 3. *b.*  
 27. § 140. *f.* 6. *iii.*  
 30. § 124. *f.* 1. *obs.* 1. *b.*  
 58. § 124. *e.* 1. *obs.* 1. *a.*  
 65. § 126. *a.* 1. *obs.* 2.  
 77. § 129. *d.* *obs.* 1. *a.*  
 95. § 134. *i.* *b.* 2. *obs.* 1. *c.*  
 175. § 125. *c.* 3. *obs.* 3.  
 200. § 130. *c.* *obs.* 4.  
 229. § 124. *f.* 2. *obs.* 1. *d.*  
 231. § 138. *a.* *obs.* 2. *a.*  
 261. § 138. *a.* *obs.* 2. *d.*  
 339. § 126. *a.* 2. *obs.* 3. *b.*  
 379. § 139. 4. *a.* *i.*  
 531. § 129. *c.* *obs.* 1.  
 532. § 122. *obs.* 3.  
 543. § 133. 1. *obs.* 2. *b.*  
 656. § 139. 3.  
 775. § 134. *ii.* 4. *b.* *obs.* 5. *c.*  
 815. § 129. *c.* *obs.* 2.

825. § 124. *e.* 2. *obs.* 3.  
 826. § 125. *c.* 1. *obs.* 1. *a.*  
 1021. § 131. *c.* 2. *obs.* *a.*  
 1071. § 141. *obs.*  
 1087. § 126. *a.* 2. *obs.* 1.  
 1329. § 119. 3. *obs.* 2.  
 1375. § 119. 1. *obs.* 5.  
 1389. § 134. *ii.* 4. *a.* *obs.* 5. *a.*  
 1392. § 134. *ii.* 4. *a.* *obs.* 5. *a.*  
 1460. § 138. *a.* *obs.* 3. *e.*

*Ph.* *Philoctetes.*

33. § 135. *c.* 2. *b.* *obs.* 3. *b.*  
 234. § 135. *a.* 3. *obs.* 2.  
 381. § 134. *ii.* 4. *a.* *obs.* 2. *note.*  
 460. § 43. *c.* 5. *obs.* 3. *b.*  
 610. § 134. *ii.* 4. *a.* *obs.* 3.  
 618. § 125. *a.* 4. *obs.* 1. *a.*  
 674. § 134. *i.* *b.* 2. *obs.* 1. *d.*  
 744. § 141. *obs.*  
 976. § 139. 2. *b.*  
 1241. § 126. *b.* 1. *obs.* 3. *b.*  
 1283. § 125. *a.* 4. *obs.* 1. *c.*  
 1315. § 124. *g.* *obs.* 2.  
 1408. § 125. *c.* 2. *obs.* 3. *b.*  
 1427. § 124. *f.* 2. *obs.* 1. *a.*

*Tr.* *Trachinæ.*

53. § 124. *f.* 1. *obs.* 1. *b.*  
 371. § 125. *c.* 4. *obs.* 1. *a.*  
 — § 140. *f.* 6. *ii.*  
 559. § 126. *b.* 3. *obs.* 2. *b.*  
 670. § 124. *e.* 2. *obs.* 2.  
 706. § 135. *c.* 1. *obs.* 3. *a.*  
 727. § 138. *a.* *obs.* 3. *f.*  
 927. § 134. *i.* *a.* *obs.* 2. *d.*  
 1223. § 126. *b.* 1. *obs.* 2. *b.*  
 1236. § 125. *a.* 5. *obs.* 1.

17. *Theoc.* *Theocritus.*

- vii. 6. § 125. *d.* 1. *obs.* 1. *b.*  
 xviii. 66. § 122. *obs.* 1.  
 xx. 8. § 29. 2. *obs.*

- xxii. 67. § 40. *obs.* 2.  
 xxv. 163. § 40. *obs.* 2.  
 — 205. § 125. *a.* 4. *obs.* 1. *a.*

18. *Theog.* *Theognis.*

237. § 125. *d.* 1. *obs.* 1. *b.*

19. *Thuc.* *Thucydides.*

- i.* *Lib.* 1.  
 1. § 118. 6. *obs.*

- 1 § 130. *a.* 1. *obs.* 5. *b.*  
 — § 130. *a.* 2. *obs.* 2.



1. § 137. 4. *obs.* 1.
2. § 124. *d.* 1. *obs.* 2. *a.*
- § 140. *a.* 2.
- § 140. *a.* 3.
3. § 130. *a.* 2. *obs.* 2.
- § 140. *a.* 4.
8. § 140. *f.* 2. *iii.*
- § 140. *f.* 4. *ii.*
9. § 130. *a.* 1. *obs.* 5. *a.*
- § 134. *ii.* 4. *c.* *obs.* 2. *b.*
10. § 128. *a.* 1. *obs.* 3.
12. § 117. *e.* *obs.* 5. *c.*
13. § 125. *b.* 1. *obs.* *a.*
17. § 124. *a.* 2. *obs.* 1. *a.*
18. § 140. *f.* 6. *iii.*
19. § 124. *f.* 4. *obs.* 1. *c.*
20. § 130. *a.* 1. *obs.* 5.
- § 130. *b.* 2. *obs.* 2.
- § 140. *f.* 4. *i.*
22. § 138. *a.* *obs.* 3. *a.*
23. § 124. *a.* 3. *obs.* 2. *a.*
- § 128. *a.* 2. *obs.* 3.
- § 135. *b.* *obs.* 1.
24. § 126. *a.* 1. *obs.* 4. *a.*
- § 135. *c.* 2. *b.* *obs.* 3.
25. § 140. *f.* 5. *iii.*
26. § 125. *a.* 4. *obs.* 1. *a.*
- § 126. *a.* 1. *obs.* 4. *a.*
28. § 124. *f.* 3. *obs.* 2.
29. § 124. *f.* 4. *obs.* 1. *c.*
- § 130. *a.* 5. *obs.*
32. § 124. *f.* 1. *obs.* 1. *c.*
- § 125. *c.* 1. *obs.* 3.
- § 140. *c.*
33. § 125. *a.* 1. *obs.* 4.
- § 140. *a.* 4.
35. § 128. *b.* 1. *obs.* 4.
41. § 124. *f.* 1. *obs.* 1. *c.*
- § 135. *b.* *obs.* 1.
44. § 125. *a.* 4. *obs.* 1. *a.*
45. § 124. *a.* 3. *obs.* 4.
- § 135. *b.* *obs.* 1.
46. § 128. *c.* *obs.* 3.
49. § 124. *d.* 5. *obs.* 3. *g.*
- § 140. *c.*
50. § 139. 4. *a.* 1.
51. § 140. *obs.* 5.
57. § 125. *c.* 2. *obs.* 3. *a.*
58. § 118. 2. *obs.* 4.
62. § 119. 4. *obs.* 2.
- § 128. *c.* *obs.* 2.

65. § 124. *d.* 1. *obs.* 1.
- § 140. *f.* 6. *ii.*
67. § 124. *f.* 1. *obs.* 1. *d.*
69. § 130. *a.* 1. *obs.* 3.
70. § 124. *f.* 4. *obs.* 1. *c.*
71. § 124. *d.* 5. *obs.* 2. *c.*
- § 140. *f.* 6. *i.*
72. § 124. *e.* 1. *obs.* 1. *c.*
73. § 140. *f.* 4. *i.*
74. § 125. *a.* 1. *obs.* 1.
- § 127. *d.* *obs.* 3.
- § 128. *b.* 1. *obs.* 2.
75. § 139. 2. *b.*
77. § 129. *f.* 2. *obs.* 1.
79. § 139. 4. *a.* *i.*
80. § 124. *e.* 1. *obs.* 1. *a.*
- § 135. *c.* 2. *b.* *obs.* 1.
82. § 125. *c.* 4. *obs.* 1. *b.*
83. § 128. *a.* 3. *obs.* 1.
84. § 124. *b.* *obs.* 2.
- § 125. *a.* 4. *obs.* 1. *c.*
85. § 128. *a.* 2. *obs.* 1.
86. § 119. 3. *obs.* 1.
- § 135. *d.* 1. *obs.* 1.
89. § 117. *d.* *obs.* 2.
90. § 129. *a.* 3. *obs.* 1.
91. § 134. *iii.* 1. *obs.* 3.
93. § 117. *e.* *obs.* 1. *a.*
- § 125. *c.* 1. *obs.* 2. *a.*
- § 135. 2. *obs.* 2.
96. § 117. *c.* *obs.* 1. *iii.*
99. § 131. *c.* 2. *obs.* *b.*
100. § 130. *b.* 2. *obs.* 2.
- § 140. *c.*
102. § 135. 2. *obs.* 2.
103. § 140. *f.* 2. *ii.*
105. § 125. *a.* 1. *obs.* 3.
107. § 125. *c.* 1. *obs.* 4. *a.*
- § 135. *obs.* 3.
109. § 124. *f.* 4. *obs.* 1. *c.*
116. § 127. *d.* *obs.* 3.
- § 140. *f.* 2. *i.*
118. § 124. *d.* 1. *obs.* 2. *b.*
126. § 126. *b.* 2. *obs.*
- § 131. *a.* *obs.* 2.
128. § 125. *a.* 1. *obs.* 1.
- § 126. 1. *a.* *obs.* 4. *d.*
130. § 126. *a.* 1. *obs.* 4. *b.*
132. § 126. *a.* 1. *obs.* 4. *a.*
136. § 139. 1. *a.*
137. § 117. *c.* *obs.* 1. *i.*



137. § 138. *a.* *obs.* 3. *a.*  
 138. § 129. *d.* *obs.* 3. *b.*  
 — § 129. *e.* 3. *obs.* 3.  
 — § 140. *d.* 2. *ii.*  
 — § 140. *f.* 3. *iii.*  
 139. § 135. *a.* 2. *obs.* 5. *d.*  
 141. § 118. 7. *obs.* 2. *a.*  
 — § 121. 3. *obs.* 1.  
 — § 140. *f.* 4. *ii.*  
 144. § 125. *a.* 4. *obs.* 2. *b.*

*ii.* Lib. 2.

2. § 140. *f.* 2. *i.*  
 5. § 134. *ii.* 3. *obs.* 1.  
 — § 137. 4. *obs.* 1.  
 7. § 124. *f.* 2. *obs.* 1. *b.*  
 — § 127. *d.* *obs.* 6. *c.*  
 8. § 125. *d.* 1. *obs.* 2. *a.*  
 10. § 124. *f.* 4. *obs.* 1. *c.*  
 12. § 124. *d.* 5. *obs.* 3. *g.*  
 — § 129. *a.* 3. *obs.* 3.  
 15. § 126. *a.* 2. *obs.* 3. *d.*  
 18. § 140. *d.* 1. *ii.*  
 19. § 124. *e.* 1. *obs.* 1. *e.*  
 20. § 135. 2. *obs.* 2.  
 21. § 124. *f.* 2. *obs.* 1. *d.*  
 25. § 140. *f.* 2. *iii.*  
 30. § 134. *iii.* 2. *obs.* 2.  
 35. § 125. *c.* 3. *obs.* 1.  
 38. § 124. *d.* 5. *obs.* 2. *b.*  
 — § 125. *d.* 1. *obs.* 3. *d.*  
 39. § 135. *a.* 4. *obs.* 2.  
 40. § 129. *d.* *obs.* 2. *c.*  
 41. § 130. *b.* 2. *obs.* 1.  
 47. § 128. *b.* 2. *obs.* 1.  
 48. § 124. *d.* 5. *obs.* 3. *e.*  
 49. § 125. *a.* 1. *obs.* 5. *b.*  
 — § 125. *a.* 4. *obs.* 3.  
 — § 139. 5. *c.*  
 52. § 126. *a.* 1. *obs.* 3. *c.*  
 56. § 130. *a.* 1. *obs.* 6. *c.*  
 — § 137. 4. *obs.* 1.  
 65. § 124. *f.* 4. *obs.* 1. *a.*  
 69. § 126. *a.* 1. *obs.* 4. *b.*  
 71. § 124. *d.* 5. *obs.* 2. *a.*  
 — § 124. *f.* 2. *obs.* 3.  
 — § 125. *a.* 1. *obs.* 4.  
 76. § 126. *a.* 1. *obs.* 3. *c.*  
 77. § 124. *f.* 1. *obs.* 1. *c.*  
 80. § 139. 1. *a.* *i.*  
 85. § 140. *f.* 7. *i.*

87. § 125. *a.* 4. *obs.* 3.  
 — § 135. *a.* 4. *obs.* 2.  
 89. § 125. *c.* 4. *obs.* 1. *e.*  
 — § 135. *b.* *obs.* 1.  
 90. § 125. *e.* 1. *obs.* 4. *a.*  
 — § 140. *f.* 2. *i.* *obs.*  
 — § 54. *obs.* 1.  
 93. § 139. 5. *a.*  
 101. § 140. *f.* 2. *ii.*

*iii.* Lib. 3.

2. § 125. *c.* 1. *obs.* 2. *a.*  
 5. § 125. *a.* 1. *obs.* 2.  
 6. § 124. *f.* 2. *obs.* 1. *b.*  
 — § 130. *a.* 2. *obs.* 2.  
 — § 135. *a.* 2. *obs.* 5. *b.*  
 9. § 125. *d.* 1. *obs.* 3. *b.*  
 11. § 126. *a.* 2. *obs.* 2. *a.*  
 14. § 125. *c.* 4. *obs.* 2.  
 — § 126. *a.* 1. *obs.* 8. *b.*  
 17. § 128. *b.* 1. *obs.* 3. *b.*  
 21. § 127. *b.* 1. *obs.*  
 — § 140. *d.* 1. *i.*  
 22. § 125. *b.* 3. *obs.* 3.  
 24. § 126. *a.* 1. *obs.* 4. *c.*  
 31. § 124. *f.* 3. *obs.* 1.  
 33. § 125. *c.* 2. *obs.* 1. *b.*  
 36. § 128. *a.* 1. *obs.* 2.  
 — § 130. *a.* 1. *obs.* 6. *b.*  
 — § 130. *b.* 2. *obs.* 1.  
 37. § 125. *a.* 4. *obs.* 2. *b.*  
 38. § 125. *d.* 1. *obs.* 2. *b.*  
 39. § 118. 7. *obs.* 2. *d.*  
 — § 128. *b.* 1. *obs.* 2.  
 40. § 124. *e.* 1. *obs.* 1. *d.*  
 44. § 135. *c.* 1. *obs.* 2. *b.*  
 49. § 140. *f.* 4. *ii.*  
 51. § 140. *a.* 4.  
 56. § 125. *a.* 4. *obs.* 3.  
 — § 135. 2. *obs.* 2.  
 58. § 129. *f.* 2. *obs.* 2.  
 62. § 125. *b.* 2. *obs.* *c.*  
 65. § 125. *c.* 1. *obs.* 2. *a.*  
 75. § 135. *c.* 1. *obs.* 1. *f.*  
 82. § 125. *d.* 1. *obs.* 3. *d.*  
 89. § 140. *f.* 5. *iii.*  
 95. § 125. *c.* 1. *obs.* 1. *d.*  
 101. § 30. 2. *obs.* 3.  
 108. § 140. *d.* 2. *i.*  
 111. § 129. *e.* 3. *obs.* 3.  
 113. § 140. *f.* 6. *iii.*



## iv. Lib. 4.

2. § 124. *e.* 1. *obs.* 1. *d.*  
 3. § 126. *b.* 3. *obs.* 1. *d.*  
 5. § 135. *c.* 2. *b.* *obs.* 3. *b.*  
 6. § 124. *e.* 1. *obs.* 1. *c.*  
 10. § 124. *d.* 5. *obs.* 2. *a.*  
 19. § 125. *d.* 1. *obs.* 3. *a.*  
 — § 126. *b.* 1. *obs.* 4. *a.*  
 28. § 127. *c.* 2. *obs.* 4.  
 29. § 135. *obs.* 3.  
 37. § 124. *f.* 4. *obs.* 1. *b.*  
 40. § 125. *c.* 2. *obs.* 1. *b.*  
 48. § 135. *b.* *obs.* 2.  
 70. § 137. 4. *obs.* 3.  
 83. § 126. *b.* 3. *obs.* 1. *d.*  
 85. § 124. *a.* 3. *obs.* 1. *d.*  
 — § 125. *d.* 1. *obs.* 2. *c.*  
 92. § 126. *a.* 1. *obs.* 4. *a.*  
 — § 133. 1. *obs.* 2. *a.*  
 93. § 140. *f.* 2. *iii.* *obs.*  
 97. § 125. *c.* 2. *obs.* 1. *a.*  
 98. § 129. *a.* 3. *obs.* 1.  
 99. § 129. *a.* 3. *obs.* 1.  
 113. § 135. *c.* 1. *obs.* 1. *f.*  
 122. § 124. *d.* 5. *obs.* 2. *a.*

## v. Lib. 5.

9. § 135. *a.* 2. *obs.* 3.  
 14. § 135. *a.* 1. *obs.*  
 16. § 125. *a.* 4. *obs.* 1. *c.*  
 31. § 124. *f.* 2. *obs.* 1. *f.*  
 46. § 129. *a.* 3. *obs.* 2.  
 63. § 128. *c.* *obs.* 4.  
 70. § 125. *a.* 1. *obs.* 5. *e.*  
 79. § 125. *c.* 1. *obs.* 1. *f.*  
 83. § 135. *obs.* 3.  
 98. § 124. *f.* 4. *obs.* 1. *d.*  
 — § 129. *c.* *obs.* 5.  
 112. § 139. 5. *b.*

## vi. Lib. 6.

10. § 125. *d.* 1. *obs.* 3. *c.*  
 18. § 124. *g.* *obs.* 1.  
 36. § 124. *a.* 3. *obs.* 1. *d.*  
 57. § 125. *c.* 1. *obs.* 1. *e.*  
 59. § 135. *obs.* 3.  
 — § 140. *d.* 1. *i.*  
 60. § 124. *f.* 2. *obs.* 2.  
 71. § 140. *f.* 5. *iii.*  
 88. § 125. *a.* 4. *obs.* 1. *c.*

## vii. Lib. 7.

11. § 117. *e.* *obs.* 5. *c.*  
 12. § 124. *e.* 1. *obs.* 1. *e.*  
 21. § 117. *e.* *obs.* 4. *a.*  
 — § 120. 3. *obs.* 1. *c.*  
 — § 128. *b.* 1. *obs.* 1.  
 25. § 124. *f.* 1. *obs.* 1. *a.*  
 28. § 140. *d.* 2. *i.*  
 29. § 129. *d.* *obs.* 1. *a.*  
 35. § 125. *a.* 1. *obs.* 5. *c.*  
 39. § 140. *f.* 4. *ii.*  
 44. § 117. *e.* *obs.* 5. *c.*  
 53. § 124. *f.* 1. *obs.* 1. *a.*  
 58. § 126. *b.* 1. *obs.* 4. *b.*  
 61. § 125. *c.* 1. *obs.* 2. *a.*  
 63. § 124. *e.* 4. *obs.* 4.  
 66. § 126. *a.* 1. *obs.* 2. *b.*  
 67. § 117. *e.* *obs.* 4. *a.*  
 70. § 140. *obs.* 5.  
 71. § 128. *b.* 1. *obs.* 3. *a.*  
 73. § 124. *f.* 4. *obs.* 1. *d.*  
 75. § 128. *a.* 1. *obs.* 5. *a.*

## viii. Lib. 8.

7. § 128. *c.* *obs.* 1.  
 8. § 124. *e.* 4. *obs.* 4.  
 21. § 125. *b.* 3. *obs.* 1.  
 63. § 117. *e.* *obs.* 3. *d.*  
 84. § 128. *b.* 2. *obs.* 1.  
 93. § 140. *a.* 2.

## 20. Xen. Xenophon.

*Anab.* Anabasis.

- i. 4. 8. § 139. 1. *a.* *i.*  
 i. 7. 17. § 118. 2. *obs.* 4.  
 i. 9. 25. § 117. *e.* *obs.* 4. *a.*  
 i. 10. 4. § 124. *f.* 2. *obs.* 1. *d.*  
 ii. 3. 6. § 134. *ii.* 4. *c.* *obs.* 2. *c.*  
 ii. 3. 11. § 134. *ii.* 4. *c.* *obs.* 2. *d.*  
 ii. 4. 14. § 124. *f.* 1. *obs.* 2. *c.*

- ii. 5. 12. § 120. 3. *obs.* 2. *b.*  
 ii. 5. 13. § 135. *obs.* 3.  
 ii. 6. 5. § 130. *a.* 1. *obs.* 2.  
 ii. 6. 23. § 124. *e.* 4. *obs.* 4.  
 iii. 2. 11. § 125. *a.* 4. *obs.* 2. *b.*  
 — § 126. *b.* 1. *obs.* 1. *d.*  
 iii. 3. 2. § 125. *a.* 3. *obs.* 1.  
 iii. 3. 5. § 134. *ii.* 4. *b.* *obs.* 4. *b.*



- iii. 4. 31. § 124. *e.* 2. *obs.* 3.  
 iv. 5. 13. § 124. *e.* 2. *obs.* 1.  
 iv. 6. 4. § 140. *e.* *ii.*  
   v. 6. 19. § 134. *iii.* 1. *obs.* 1.  
   v. 6. 21. § 134. *ii.* 4. *a.* *obs.* 5. *c.*  
 vi. 5. 25. § 118. 7. *obs.* 1.

*Cyr. Cyri Institutio.*

- i. 1. 2. § 124. *f.* 4. *obs.* 1. *c.*  
   — § 124. *f.* 4. *obs.* 1. *d.*  
 i. 1. 5. § 129. *a.* 3. *obs.* 1.  
 i. 2. 8. § 124. *d.* 5. *obs.* 2. *d.*  
 i. 2. 15. § 124. *d.* 5. *obs.* 2. *a.*  
 i. 3. 4. § 124. *d.* 5. *obs.* 3. *d.*  
 i. 3. 7. § 124. *d.* 5. *obs.* 2. *d.*  
 i. 3. 17. § 126. *b.* 1. *obs.* 1. *b.*  
 i. 4. 4. § 126. *b.* 1. *obs.* 4. *a.*  
 i. 4. 5. § 138. *a.* *obs.* 3. *e.*  
 i. 4. 11. § 139. 2.  
 i. 4. 13. § 135. *a.* 2. *obs.* 2.  
 i. 4. 16. § 140. *f.* 1. *iii.*  
 i. 4. 27. § 129. *c.* *obs.* 7. *b.*  
 i. 5. 1. § 125. *a.* 4. *obs.* 2. *b.*  
 i. 5. 7. § 138. *a.* *obs.* 3. *f.*  
 i. 6. 8. § 125. *a.* 4. *obs.* 2. *b.*  
 i. 6. 25. § 138. *a.* *obs.* 1. *c.*  
   — § 140. *f.* 2. *i.*  
 i. 6. 29. § 126. *a.* 1. *obs.* 4. *b.*  
 i. 6. 37. § 117. *d.* *obs.* 2.  
 ii. 3. 6. § 64. *obs.* 1.  
 ii. 3. 7. § 140. *f.* 2. *ii.*  
 iii. 1. 19. § 124. *a.* 3. *obs.* 2. *d.*  
 iii. 1. 29. § 120. 3. *obs.* 1. *b.*  
 iii. 1. 33. § 117. *e.* *obs.* 4. *a.*  
 iii. 3. 4. § 130. *a.* 1. *obs.* 4.  
 iii. 3. 35. § 134. *ii.* 4. *c.* *obs.* 1.  
 iv. 1. 9. § 124. *f.* 1. *obs.* 2. *a.*  
 iv. 1. 18. § 135. *obs.* 2.  
 iv. 2. 26. § 136. *b.* 3. *obs.* *b.*  
 iv. 5. 15. § 128. *a.* 1. *obs.* 4. *a.*  
 iv. 5. 19. § 124. *f.* 4. *obs.* 1. *d.*  
   v. 1. 4. § 139. 4. *a.* *i.*  
   v. 1. 6. § 135. *c.* 1. *obs.* 1. *b.*  
   v. 2. 14. § 121. 2. *obs.* 4.  
   v. 4. 6. § 140. *f.* 1. *iii.*  
   v. 4. 19. § 124. *d.* 5. *obs.* 2. *b.*  
   v. 4. 32. § 124. *a.* 3. *obs.* 1. *c.*  
 vi. 1. 6. § 129. *e.* 3. *obs.* 1.  
 vi. 1. 10. § 40. *obs.* 2.  
 vi. 3. 11. § 127. *c.* 2. *obs.* 2. *a.*  
 vi. 3. 28. § 140. *f.* 2. *ii.*

- vii. 2. 22. § 126. *a.* 2. *obs.* 3. *b.*  
 vii. 4. 16. § 130. *a.* 5. *obs.*  
 vii. 5. 22. § 140. *f.* 1. *iii.*  
 viii. 1. 40. § 124. *e.* 1. *obs.* 1. *c.*  
 viii. 3. 9. § 118. 6. *obs.*  
   — § 124. *e.* 1. *obs.* 1. *a.*

*Hier.*

6. 12. § 129. *d.* *obs.* 2. *b.*

*Hist. Historia Græca.*

- i. 1. 5. § 128. *c.* *obs.* 1.  
 i. 1. 10. § 118. 4. *obs.*  
 i. 1. 34. § 140. *f.* 2. *ii.*  
 i. 4. 16. § 117. *e.* *obs.* 4. *b.*  
 i. 5. 5. § 127. *c.* 2. *obs.* 5.  
 i. 6. 7. § 135. *c.* 1. *obs.* 1. *f.*  
 i. 6. 38. § 126. *a.* 1. *obs.* 2. *c.*  
 ii. 1. 20. § 140. *d.* 2. *ii.*  
 ii. 1. 25. § 134. *iii.* 1. *obs.* 2.  
 ii. 3. 12. § 124. *e.* 4. *obs.* 2.  
 ii. 4. 13. § 127. *c.* 2. *obs.* 2. *a.*  
 ii. 4. 15. § 124. *d.* 5. *obs.* 3. *b.*  
 ii. 4. 31. § 140. *a.* 2. *obs.*  
 iv. 1. 14. § 139. 4. *a.* *ii.*  
 iv. 4. 15. § 126. *a.* 1. *obs.* 3. *b.*  
 iv. 5. 8. § 59. 1. *obs.*  
 iv. 6. 21. § 140. *a.* 3.  
 vi. 1. 4. § 129. *d.* *obs.* 1. *b.*  
 vi. 3. 5. § 135. *obs.* 2.  
 vi. 4. 24. § 124. *e.* 2. *obs.* 3.  
 vii. 2. 20. § 43. *c.* 5. *obs.* 2. *b.*  
 vii. 3. 6. § 124. *e.* 4. *obs.* 1.  
 vii. 4. 21. § 125. *d.* 1. *obs.* 2. *c.*  
 vii. 5. 12. § 140. *f.* 1. *iii.* *obs.* 1.  
 vii. 5. 20. § 135. *c.* 2. *obs.* 3. *b.*

*Mem. Memorabilia.*

- i. 1. 1. § 135. *a.* 2. *obs.* 3.  
 i. 1. 10. § 124. *a.* 1. *obs.* 1. *b.*  
 i. 1. 16. § 129. *e.* 2. *obs.* 1.  
 i. 2. 20. § 135. *c.* 2. *b.* *obs.* 3. *b.*  
 i. 2. 25. § 125. *d.* 1. *obs.* 2. *b.*  
 i. 2. 46. § 134. *i.* *b.* 1. *obs.* 4.  
 i. 3. 6. § 124. *e.* 4. *obs.* 3. *a.*  
 i. 3. 13. § 129. *c.* *obs.* 4.  
 i. 4. 9. § 36. 3. *obs.* 2.  
 i. 4. 14. § 140. *f.* 4. *ii.*  
 i. 4. 16. § 124. *e.* 1. *obs.* 1. *d.*  
 ii. 1. 28. § 126. *a.* 2. *obs.* 2. *a.*  
 ii. 4. 1. § 135. *obs.* 3.



ii. 4. 3. § 124. *e.* 1. *obs.* 1. *d.*  
 ii. 9. 3. § 117. *e.* *obs.* 4. *b.*  
 ii. 9. 6. § 119. 1. *obs.* 7.  
 iii. 5. 1. § 130. *a.* 4. *obs.* 2.  
 iii. 5. 11. § 124. *e.* 2. *obs.* 3.  
 iii. 6. 3. § 135. *d.* 1. *obs.* 1.  
 iii. 6. 9. § 140. *a.* 2.  
 iii. 6. 17. § 124. *e.* 1. *obs.* 1. *b.*  
 iv. 2. 6. § 129. *e.* 1. *obs.* 3.  
 iv. 2. 10. § 138. *a.* *obs.* 3. *b.*

iv. 3. 9. § 125. *a.* 1. *obs.* 1.  
 iv. 5. 10. § 124. *d.* 5. *obs.* 2. *a.*

*Econ.* *Æconomicus.*

3. 12. § 117. *e.* *obs.* 5. *b.*  
 16. 3. § 124. *e.* 1. *obs.* 1. *b.*

*Resp. L.* *Respub. Lacedæm.*

1. 9. § 124. *d.* 5. *obs.* 2. *a.*



### ERRATA.

P. 87, *obs.* 5, for “*ἡμφεγνόμεον*” read “*ἡμφεγνόμεον*.”

P. 153, *a.* 1, insert “*γίγνωσκα, ξγνων*.”















